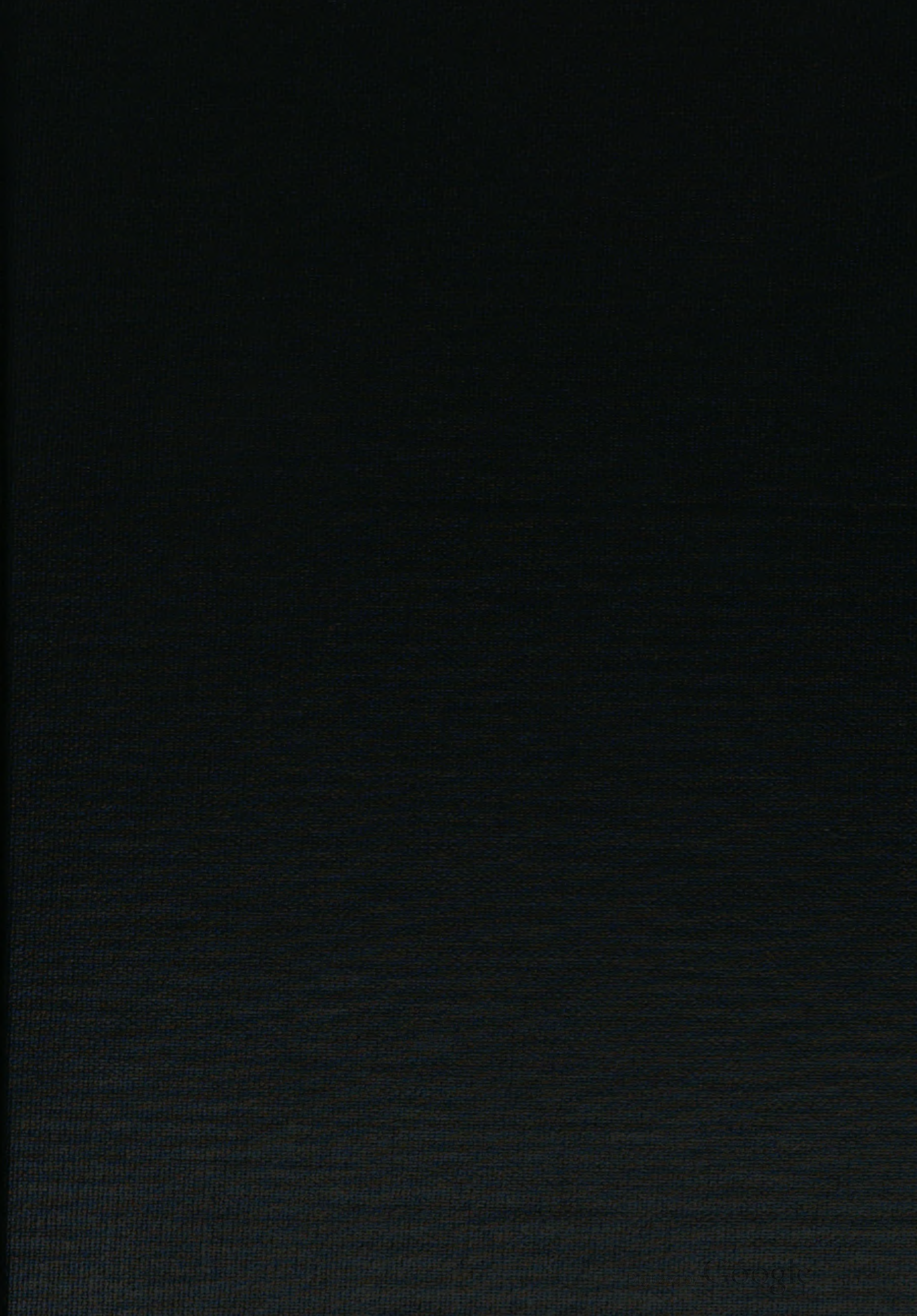


A PRACTICAL

ARABIC GRAMMAR

PART I

COMPILED BY

Octavius

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Second Edition, Enlarged and Revised

Oxford

AT THE CLARENDON PRESS

1887

THIS WORK

IS BY PERMISSION DEDICATED TO

GENERAL SIR FREDERICK STEPHENSON, G.C.B.

COMMANDING THE ARMY OF OCCUPATION IN EGYPT.

PREFACE.

This work was originally undertaken to meet the requirements of English officers in Egypt, and no less than one hundred and fifty copies of the first edition were issued, sheet by sheet, to the English Officers serving in the Egyptian army, the Gendarmerie, and the Police.

The first impression having become exhausted in nine months, I have prepared a new edition, revised and enlarged, the publication of which has been undertaken by the Delegates of the Clarendon Press, in the hope that it may prove useful to travellers, and to all persons desirous of becoming acquainted with the Arabic language as spoken in Egypt, as well as to those for whom it was primarily intended.

A new edition of Part II is also nearly ready for press. It will contain a Key to all the Exercises and Stories in Part I, a short selection from modern authors, an English-Arabic and Arabic-English Vocabulary, and a small collection of Manuscript letters, &c. The English Exercises are rendered into vulgar or colloquial Arabic, and the Stories into a more literary style, with the vowel points and diacritical marks added. To aid the learner to understand the written language better, a comparative table of the forms most in use in vulgar and written Arabic is given in an Appendix.

I have studied to be useful rather than original, and in particular I must express my obligations to the very excellent German-Arabic Grammar by Professor Wahrmund, as well as to the works of Fâris, Forbes, Wright, and Yacoub Nakhlah.

My best thanks are likewise due to Mr. Shaker-el-Khowri, Interpreter to the Chief Paymaster of the Army of Occupation, for the great assistance he has given me in preparing the materials for the press.

A. O. GREEN, Major,
Brigade-Major, R. E.

Aldershot:
July, 1887.

CONTENTS.

PAGE

INTRODUCTION 1

THE ARABIC ALPHABET 1

DIVISION OF THE LETTERS 5

LETTERS AS NUMERALS 5

SOME REMARKS ON THE PRONUNCIATION OF MODERN ARABIC:—

I. Consonants 6

II. Vowels and Diphthongs 8

LESSONS:—

I. On the use of the article; adjective as predicate 8

II. Personal pronoun as subject. Formation of feminine to adjectives. Gender of substantive 10

III. Strengthening of adjectives 13

IV. On interrogative and negative forms 16

V. Formation of plurals of nouns and adjectives 20

VI. Demonstrative pronouns. Cardinal numbers 27

VII. Numbers (*continued*). The aorist of 'to be.' The use of the prepositions مِن *min* and ل *l'* 32

VIII. Possessive pronouns expressed by suffixes 35

IX. Use of suffixes with prepositions. Numbers (*continued*) . . 39

X. The prepositions علي *'ala*, ل *l'*, and عند *'and*. Numbers (*continued*) 43

XI. The prepositions ب *b'*, في *fee*, بين *bain*, مِن *min*, الي *ila*. Nouns used adverbially with the suffixes. Adverb of comparison 48

XII. On the genitive. Fractions of numbers 53

XIII. The genitive (*continued*). Ordinal numbers 59

XIV. Comparison of adjectives. The comparative and superlative . 66

XV. Regular verbs. Formation of verbs from the root. The perfect and pluperfect 72

PAGE

XVI. Regular verbs (*continued*). The aorist. Relative pronouns . 79

XVII. Regular verbs (*continued*). The present, the noun of agency, the future, the imperative 86

XVIII. Regular verbs (*continued*). The imperfect, the future perfect, the subjunctive, the conditional. The passive voice . . 93

XIX. Regular verbs (*continued*). The noun of place, the noun of instrument 101

XX. Derivative verbs. Table of derived forms. Forms II, III, IV 105

XXI. Derivative verbs (*continued*). Forms V, VI, VII. *To be able* or *can*. The use of *self* 112

XXII. Derivative verbs (*continued*). Forms VIII, IX, X. The passive of derived forms. Verbs derived from quadriliteral roots. The infinitive 119

XXIII. Irregular verbs. I. Surd or 'doubled' verbs 125

XXIV. Irregular verbs (*continued*). II. Infirm or imperfect verbs. Verbs with و or ي as 1st radical 129

XXV. Irregular verbs (*continued*). II. Infirm or imperfect verbs (*continued*). Verbs with و or ي as 2nd radical 134

XXVI. Irregular verbs (*continued*). II. Infirm or imperfect verbs (*continued*). Verbs with و or ي as 2nd radical (*continued*) 140

XXVII. Irregular verbs (*continued*). II. Infirm or imperfect verbs (*continued*). Verbs with و or ي as 3rd radical 148

XXVIII. Irregular verbs (*continued*). III. Hamzated verbs . . 156

XXIX. On certain irregular verbs. The vulgar aorist 163

XXX. On particles. I. Prepositions 170

XXXI. Particles (*continued*). II. Adverbs. III. Conjunctions. IV. Interjections 177

XXXII. On syntax 183

XXXIII. Syntax (*continued*) 191

INTRODUCTION.

THE ARABIC ALPHABET.

ARABIC NAME.	DE-TACHED FORM.	ENGLISH NAME.	COMBINED FORM. FINAL.	MEDIAL.	INITIAL.	PRONUNCIATION.
alif	ا	a	ـا	ـا	ا	this at the commencement of a word is a mere prop for the letter *hamza*, or soft breathing, and has no sound of itself; after a consonant it serves merely to prolong the vowel *fatḥa*.
bâ	ب	b	ـب	ـبـ	بـ	like the *b* in *ball*.
tâ	ت	t	ـت	ـتـ	تـ	a soft dental, like the *t* in the Italian words *sotto*, *petto*.
ṯâ	ث	ṯ	ـث	ـثـ	ثـ	like the *th* in *thin* (sometimes *s*). In Egypt *t*.
jeem	ج	j	ـج	ـجـ	جـ	like *j* in *jar*; hard *g* in *Egypt*.
ḥâ	ح	ḥ	ـح	ـحـ	حـ	a strong aspirate, something like *h* in *haul*.
khâ	خ	kh	ـخ	ـخـ	خـ	guttural, like the Scotch *ch* in *loch*.
dâl	د	d	ـد	ـد	د	soft dental, like the Italian *d*.
dhâl	ذ	dh	ـذ	ـذ	ذ	like *th* in *thy*. In Egypt like *d* or *z*.
râ	ر	r	ـر	ـر	ر	like *r* in *river*.
zâ	ز	z	ـز	ـز	ز	as in *zeal*.
seen	س	s	ـس	ـسـ	سـ	as in *sin*.
sheen	ش	sh	ـش	ـشـ	شـ	as in *shin*.
ṣâd	ص	ṣ	ـص	ـصـ	صـ	stronger than the English *s*. French *ç*.

ARABIC NAME.	DETACHED FORM.	ENGLISH NAME.	COMBINED FORM. FINAL.	MEDIAL.	INITIAL.	PRONUNCIATION.
ḍâd	ض	ḍ	ـض	ـضـ	ضـ	a hard palatal *d*.
ṭâ	ط	ṭ	ـط	ـطـ	طـ	a hard palatal *t*.
ẓâ	ظ	ẓ	ـظ	ـظـ	ظـ	*th* in *this* (sometimes a hard palatal *z*).
'ain	ع	'	ـع	ـعـ	عـ	a guttural vowel.
ghain	غ	gh	ـغ	ـغـ	غـ	a guttural, something like the *g* in *sagen*.
fâ	ف	f	ـف	ـفـ	فـ	as in *fin*.
ḳâf	ق	ḳ	ـق	ـقـ	قـ	like *ck* in *stuck*, pronounced very gutturally.
kâf	ك	k	ـك	ـكـ	كـ	as in *kin*.
lâm	ل	l	ـل	ـلـ	لـ	as in *land*.
meem	م	m	ـم	ـمـ	مـ	as in *man*.
noon	ن	n	ـن	ـنـ	نـ	sometimes as in English, sometimes nasally.
hâ	ه	h	ـه	ـهـ	هـ	as in *hand*.
wâw	و	w, etc.	ـو	ـو	و	as in *war*, at the beginning of a word or syllable.
yâ	ي	y, etc.	ـي	ـيـ	يـ	as in *yard*, at the beginning of a word or syllable.
lâm-alif	لا	lâ	ـلا			as in English.

1. The Arabs write from right to left. As is shown in the preceding table, the form of the letters differs according to their position, whether at the beginning, middle, or end of a word.

The letters ا د ذ ر ز and و can only be joined to those letters which precede, and not to those which follow.

2. In Arabic writing only the consonants are written. The vowels are indicated by signs, which are placed above or below the consonants.

The vowels are:—

Fatḥa (َـ), sounded like the short *a* at the end of *calendar*, or the short *u* in *bud*; thus, بَ *ba* or *bay*, سَ *sa* or *say*, رَسَلَ *rasala*, جَبَل *gaybel*.

Kasra (ِـ), like the *i* in *fin*, sometimes like the *e* in *bed*; thus, بِ *be*, سِ *se*, رِجل *rigl*, كِتاب *kitâb*.

Ḍamma (ُـ), like the *u* in *bull*, or the *oo* in *hood*; thus, بُ *bu*, *boo*, سُ *su*, *soo*, كُتُب *kutub*, كُتِبَ *kutiba*, رَجُل *râgul* (vulg. *râgil*).

3. The *a* sound is prolonged by the addition of ا, ex. با *bâ*, سا *sâ*, رِجَال *rigâl*.

The *i* sound by the addition of ي, ex. تي *tee*, شَي *shây*, رَشِيد *rasheed*.

The *u* sound by the addition of و, ex. تو *too*, شو *shoo*, حُرُوب *ḥuroob*.

An ا after a و at the end of a word makes no alteration in the pronunciation, ex. كَتَبوا *kataboo*, رَسَلُوا *rasaloo*.

4. The vowels *a*, *e*, *u*, when pronounced together with *n* (*noon*) at the end of words, form the so-called nunation (*tanween*).

The diacritical marks for it are (ًـ) or (اًـ) *an*, ex. بَابًا *bâban*, رَجُلًا *râgulan*.

(ٍـ) *in*, ex. مالٍ *mâlin*, نارٍ *nârin*, رَجُلٍ *râgulin*.

(ٌـ) *oon*, ex. رِيحٌ *reeḥoon*, نارٌ *nâroon*, كِتابٌ *kitâboon*.

5. (ْـ) *gazm*, i.e. cutting off, or *sakoon*, i.e. resting, which indicates that the consonant over which it is placed should be pronounced without any vowel sound, ex. لَمْ *lam*, خُذْ *khoodh*, كُتِبَتْ *kutibat*, رَسَلْتُ *rasaltu*.

When the letters و and ي have this sign, and are preceded by the vowel *a*, they form the diphthongs *au* and *ae*, ex. ـَوْ *au*, سَوْفَ *saufa*, مَوْتٌ *mautoon*, خَوْفًا *khaufan*; ـَيْ *ae*, لَيْتَ *laeta*, بَيْتٌ *baitoon*, سَيْفًا *saefan*.

6. (آ) *madda*, i.e. lengthening, is placed over the ا to show that a second ا following the first has been left out. The latter is replaced by the sign ء *hamza*, ex. جاءَ *gâ'a* instead of جاا, سَمَاءُ *samâ'oo* instead of سماا.

7. (ـّ) *teshdeed*, i.e. strengthening, shows that the consonant over which it is placed is to be doubled, and in pronunciation both consonants are sounded, ex. شَدَّ *shadda*, يُقَتِّلُ *yukattiloo*, كُلٌّ *kulloo*.

8. (ء) *hamza* is placed over the ا to show that it is intended to be pronounced separately and not merely prolonged, ex. سَأَلَ is pronounced not *sâla*, but *sa'ala*. If it is with ـْ it means that a slight pause should be made after pronouncing the previous vowel, ex. رَأْسٌ *râ'soon*, not *râsoon*.

At the beginning of a word the ا with ء placed above or below it is pronounced like *a*, *ee*, *u*, or *oo*, according as it is accompanied by the vowel signs ـَ ـِ or ـُ, ex. أَرْحَمُ *arhamoo*, أَرْضٌ *ardoon*, إِسْمُهُ *ismuhoo*, إِخْتِيَارًا *ikhtiyâran*, أُخْتٌ *ukhtoon*, أُذْنًا *oodhnan*. In the same way the hamzated ا with the sign of nunation at the end of a word is pronounced *an*, *in*, *oon*, ex. شَيْأً *shai'an*, خَطَاءٍ *khata'in*, خَطَاءٌ *khata'oon*.

ي and و also receive the *hamza*, when they stand for ا, in which case the two points under the ي are generally left out, ex. جِئْتُ *gee'too*, بُؤْسٌ *bu'soon*. In some cases the ا ي و marked by ء are entirely omitted, and in their places only the ء is written, ex. يَسْئَلُ *yas'aloo* instead of يَسْأَلُ *yasâloo*.

9. (ـٱ) *wasla*, i.e. conjunction or joining together, is placed over the ا at the beginning of a word to show that it has no proper vowel sound of its own, but must be pronounced in conjunction with the terminal vowel sound of the preceding word, ex. أَبُو ٱلْمَلِكِ *aboo'l-melikee*, أَلِفُ ٱلْوَصْلِ *alifoo'l-waslee*, كِتَابُ ٱلْوَلَدِ *kitâboo'l-waladee*.

Note—Many vowel and diacritical points taken from the Koran are no longer in use, either in writing or in print.

DIVISION OF THE LETTERS.

10. The following letters are called *solar* or *sun* letters, ث ت د ذ ر ز س ش ص ض ط ظ ل ن. If a word begins with one of these, the ل of the preceding article ال is not pronounced, but the following solar letter is doubled, ex.

الشّمس *esh-shems*, not *el-shems*.
الرّجل *er-râgul*, not *el-râgul*.
النّار *en-nâr*, not *el-nâr*.
التّلميذ *et-talmeedh*, not *el-talmeedh*.

The *teshdeed* or sign of strengthening is, therefore, placed over the solar letters. All other letters are called *lunar* letters.

11. All letters, which serve to form the different moods, tenses, numbers, and persons, etc. of verbs and words derived therefrom, without themselves forming part of the root, are called *servile*. The *servile* letters are ي ت س م ن و ا ب ف ل ك. All others, belonging actually to the root of a word, are called radicals, i. e. *root* letters.

12. ا و ي are called *weak* letters, because they are subjected to various changes, and are sometimes quite omitted.

LETTERS AS NUMERALS.

13. The letters of the alphabet are used also as numerals, and in the following order:—

1.	ا	8.	ح	60.	س	400.	ت
2.	ب	9.	ط	70.	ع	500.	ث
3.	ج	10.	ي	80.	ف	600.	خ
4.	د	20.	ك	90.	ص	700.	ذ
5.	ه	30.	ل	100.	ق	800.	ض
6.	و	40.	م	200.	ر	900.	ظ
7.	ز	50.	ن	300.	ش	1000.	غ

14. In combination the above numbers are read from right to left, ex. قلب 100+30+2=132, غنج 1000+50+3=1053, غضنط 1000+800+50+9=1859.

15. But the numerals in more common use are the following,

which have been borrowed from the Hindoos, and hence are written from left to right:—

١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
1	2	3	4	5	6	7	8	9	10
١١	١٢	١٣	١٤	etc.	etc.		١٨٨٣		
11	12	13	14	etc.	etc.		1883		

SOME REMARKS ON THE PRONUNCIATION OF MODERN ARABIC.

I.—Consonants.

16. ا *a*, vide table at the beginning.

17. ب *b* ditto.

18. ت *t* ditto.

19. ث *ṯ* is sounded like the *th* in *thin*, or the *theta* of the Greeks; but the natives of Egypt and Syria frequently confound it with ت *t*. The Turks, Persians, and other Musulmân peoples to the eastward, give it the sound of *s*.

20. ج *j* is pronounced like the *j* in *jar*, ex. جميل *jameel*, تاج *tâj*. The Egyptians, however, pronounce it like a hard *g*, as in *God;* thus, جبل *gaybel*, اشجار *ashgâr*.

21. ح *ḥ* is a pectoral aspirate, and is sounded, like the word *hay*, from the larynx, whilst ه has no particular aspiration, ex. راح *râḥ*, روح *rooḥ*.

22. خ *kh* is sounded like the *ch* in *loch*, or the *ch* in the German *buch*, ex. أخ *akh*, أخت *ukht*, خاف *khâf*.

23. د *d* has a softer and more dental sound than our *d*, ex. دار *dâr*. If it is followed by a *t*, care must be taken to sound both separately, as أردت *arad't*.

24. ذ *dh* is sounded like our soft *th* in *they*. In Egypt and Syria it is sometimes sounded like *d*, *ds*, or even *z*. It bears the same relation to د that ث does to ت, ex. ذهب *dhahab*, ذا *da*, هذا *hadsa*, *hâza*.

25. ر *r*, the English *r*, as in *river*, ex. رجل *râgul*.

26. ز *z* is pronounced like *z* in English, or the French *z* in *zèle*, *zéro*, ex. زاهر *zâhir*.

27. س *s*, like *s* in *mess*, ex. حسن *ḥassan*.

28. ش *sh*, as in *shin*, ex. شمس *shems*, كشمير *Kashmeer*.

29. ص *ṣ* has a stronger and more hissing sound than our *s*, and is more like the French *ç* in *reçu*, ex. صَاحب *ṣâḥib*, حُصان *ḥuṣân*.

30. ض *ḍ* is a hard, strongly pronounced, palatal *d*, ex. ضَرْب *ḍarb*, حضُور *ḥuḍoor*. In the word ضَابِط it is pronounced like a *z*, *zâbiṭ*.

31. ط *ṭ* is an emphatic letter, pronounced by a strong movement of the tongue against the teeth, and at the same time softening the accompanying vowel sound, ex. طَفْل *ṭafl*, بَطَل *baṭal*.

32. ظ *ẓ* is relatively to ط what ث is to ت, and ذ to د, and is pronounced either like ض *ḍ*, ex. ظهر *ḍahr*, ظُهر *ḍuhr*, or it approximates to ز, ظاهر *ẓâhir*. In the Egyptian dialect, in the latter case, it is almost sounded like ص, ex. عظيم *aṣeem*, ظريف *ṣareef*.

33. ع (ʻ) is a soft guttural, and its pronunciation is only to be learned by practice.

34. غ *gh* is a hard guttural, pronounced well down in the throat, and approaches very near to the *ch* in the German word *nacht*, or the *g* in *sagen*, ex. غَرِيب *ghareeb*, صَغير *ṣagheer*.

35. ف *f*, as in English, ex. فَرَس *faras*.

36. ق *ḳ* is pronounced like the *ck* in *stuck*, pronounced very gutturally. In Syria it is pronounced like an ordinary *k*, by the Bedouins like a *g*, but in the Egyptian dialect it is softened down so as to be almost imperceptible, ex. قُنْصُل *Ḳunṣool* almost like *unṣool*, قال *ḳâl* almost like *âl*.

37. ك *k*, the English *k*, ex. كَلْب *kelb*.

38. ه *h*, as in English, ex. هِنْد *hind*, ذَهَب *dhahab*; ه with two dots over it, ة, at the end of a word is a *feminine termination*, and is pronounced like *t* when the word stands before a genitive, ex. صُورَةُ ٱلرَّجل *ṣoorat er-râgul*, a picture of the man. If the word, however, stands alone, then the *t* is suppressed, and only the sound of the preceding vowel is heard, صُورَة *ṣoorah*, لَيْلَة *lailah*.

39. و *w*, used as a consonant at the beginning of a syllable, is like the English *w* in *war*, ex. وَلَد *walad*, وُصُول *wuṣool*.

40. ي *y*, as a consonant at the beginning of a syllable, is like the English *y* in *yard*, ex. يا *yâ*, مريم *maryam*.

II.—Vowels and Diphthongs.

41. *Fatḥa* (ـَ), short *a* or *u*. When *fatḥa* occurs in combination with the letters ء غ ع خ د ح it is pronounced like the *u* in *bud*, ex. حَدّ *ḥadd*, أخ *akh*, أَرْبَع *arba'*, عَبَر *'abar*, عَبد *'abd*, غَنَم *ghanam*, دَهْر *dahr*. With the letters و ق ظ ط ض ص it is less pronounced, as in صَدْر *ṣadr*, رَضِي *raḍia*, طَلَع *ṭala'*, ظَن *ẓann*, حَقّ *ḥaḳḳ*, وَلَد *walad*. Otherwise it is pronounced like *ay* or *e*, ex. جَبَل *gaybel*, كَلْب *kelb*, مَكْتَبة *mektebah*, شَمس *shems*. In Egypt it is almost always pronounced *a*, as *gabal*, *kalb*, etc.

42. The simple sound of the *kasra* (ـِ) is the *i* in *fin*, ex. سِن *sin*, كِتاب *kitâb*, فاهِم *fâhim*. In some words it is sounded like the *e* in *bed*, ex. حِبر *ḥebr*, ink; عِنَب *'enab*, grapes: in others like *u*, as حِصان *ḥuṣân*, قِبلة *ḳublah*. Followed by ي it always has the prolonged sound of *ee*, ex. مَرِيض *mareeḍ*, قِيل *ḳeel*, فِيل *feel*.

43. (ـُ) *Damma* is seldom *u*, as in رَجُل *râgul*; generally a broad *u* or *oo*, as in رُبّ *roobb*, يكتُب *yektoob*.

44. From the foregoing it will be seen that the pronunciation of the short vowels is not only very changeable, but there is nothing definite about them in the different dialects.

LESSON I.

1. There is no *indefinite article* in Arabic. The adjective always follows the substantive which it qualifies, ex.

بيت *bait*, a house.	عالي *'âlee*, high.
حصان *ḥuṣân*, a horse.	قوي *ḳôwee*, strong.
جنينة *genainah*, a garden.	كبير *kebeer*, large.

بيت عالي *bait 'âlee*, a high house.
حصان قوي *ḥuṣân ḳowee*, a strong horse.
جنينة كبيرة *genainah kebeerah*, a large garden.

2. The *definite article* is ال *el*, and it remains the same for all

genders, numbers, etc. In writing, it is combined with the following words, ex.

البيت *el-bait*, the house.	الجنينة *el-genainah*, the garden.
الحصان *el-ḥuṣân*, the horse.	الرجل *er-rágul*, the man.

3. If the substantive, which is preceded by the definite article, is qualified by an adjective, the latter also receives the article, ex.

البيت العالي *el-bait el-'âlee*, the high house.
الحصان القوي *el-ḥuṣân el-ḳowee*, the strong horse.
الجنينة الكبيرة *el-genainah el-kebeerah*, the large garden.

4. In simple sentences in which the subject is a substantive, and the predicate an adjective, the subject is preceded by the definite article, followed by the simple adjective, ex.

الاب *el-âb*, the father.	طيّب *ṭieyib*, good.
الاخ *el-akh*, the brother.	صالح *ṣâliḥ*, pious.
الهوا *el-howa*, the weather (air).	بطّال *baṭṭâl*, bad.
التاجر *et-tâgir*, the merchant.	غني *ghanee*, rich.

الاب طيّب *el-âb ṭieyib*, the father is good.
الراجل صالح *er-râgul ṣâliḥ*, the man is pious.
الهوا بطّال *el-howa baṭṭâl*, the weather is bad.
التاجر غني *et-tâgir ghanee*, the merchant is rich.

Exercise 1.

بيت عالي — البيت العالي — الولد الكبير — درس سهل — التاجر الغني — تاجر غني — الولد الصالح — المطر قوي — الاب طيّب — الاخ الطيّب — الهوا بطّال — الحصان كويس — البيت عالي — الرجل فقير — الحصان قوي — الهوا كويّس — الاخ طيّب — الولد كسلان — الرجل غني — الجنينة كبيرة — الدرس سهل

Exercise 2.

A good man. The rich merchant. Bad weather. The air is fine. An easy lesson. The brother is lazy. A good father and the poor man. The poor man is lazy. The rain is heavy.

Vocabulary.

الوَلَد *el-walad*, the boy.	فَقير *fakeer*, poor.
المَطَر *el-matar*, the rain.	كْوَيس *kwyees*, fine.
الدَّرْس *ed-dars*, the lesson.	كَسلان *keslân*, idle.
وَ *wa*, and.	سَهل *sahel*, easy.

LESSON II.

5. When the subject of a sentence is a *personal pronoun*, then the adjective used as a predicate is also written without any article.

6. Adjectives form their feminines in a regular manner by the addition of ة (derived from ةٌ — *atoon*: سعيدٌ *sa'eedoon*, fem. سعيدةٌ *sa'eedatoon*), ex. طَيِّب *tieyib*, good, fem. طَيِّبة *tieyibah;* عالي *âlee*, high, fem. عالية *âleeyah*.

7. Adjectives denoting colour form their feminines irregularly, thus:

ابيض *abyad*, white,	fem.	بيضا *baidâ*.
اصفر *asfar*, yellow,	„	صفرا *safrâ*.
احمر *ahmar*, red,	„	حمرا *hamrâ*.
اخضر *akhdar*, green,	„	خضرا *khadrâ*.
ازرق *azrak*, blue,	„	زرقا *zarkâ*.
اسود *aswad*, black,	„	سودا *saudâ*.

8. Adjectives indicating bodily malformation or defects have the above form in the feminine:

أعرج *a'rag*, lame,	fem.	عرجا *'argâ*.
أعمي *a'ma*, blind,	„	عميا *'amyâ*.

انا *ana*, I.

أنت *ente, ent'*, thou (man),	fem.	انتي - أنتِ *entee*, thou (woman).
هو *hooa, hoo*, he,	„	هي *heeyeh*, she.
سعيد *sa'eed*, happy,	„	سعيدة *sa'eedah*.
عيّان *'ayyân*, sick, ill,	„	عيّانة *'ayyânah*.
عاقل *'âkil*, wise,	„	عاقلة *'âkilah*.

أنا غني *ana ghanee*, I am rich.
أنت عيان *ente 'ayyân*, thou (man) art ill.
أنتي عيانة *entee 'ayyânah*, thou (woman) art ill.
هو سعيد *hooa sa'eed*, he is happy.
هي عاقلة *heeyeh 'âkilah*, she is wise.

9. Those substantives are of the feminine gender—

a. Which denote females, as,

الأمّ *el-umm*, the mother.	الاخت *el-ukht*, the sister.
البنت *el-bint*, the girl.	العروس *el-'aroos*, the bride.

b. Those ending in ة, as,

المدينة *el-medeenah*, the town.	الاوضة *el-owdah*, the room.
الجنينة *el-genainah*, the garden.	الحارة *el-hârah*, the quarter.

Exceptions to the above are الخليفة *el-khaleefah*, the caliph; العلّامة *el-'ullâmah*, the sage.

Note—Feminines are formed from masculine substantives by the addition of ة, ex.

المرء *el-mar'*, the man, fem. المراة *el-mar'ah*, the woman.
الوالد *el-wâlid*, the father, „ الوالدة *el-wâlidah*, the mother.
العم *el-'amm*, the uncle, „ العمة *el-'ammah*, the aunt.
الكلب *el-kelb*, the dog, „ الكلبة *el-kelbah*, the bitch.

c. Those ending in an ا or a ي which does not belong to a root, ex.

كبريا *kibriyâ*, pride, greatness.
صحرا *sahrâ*, desert.
دنيا *dunyâ*, world.
ذكري *zukra*, remembrance, memory.

As the greater number of Arabic roots are composed of three radicals, it is easy to distinguish whether a letter belongs to the root or not. In كبريا the three radicals are كبر, in صحرا they are صحر, and in ذكري they are ذكر.

d. The names of those parts and limbs of the human body which are duplicated, ex,

عين *'ain*, eye.	يد *yad*, hand.
اذن *oodhn*, ear.	ساق *sâḳ*, leg.
ذراع *dhirâ'*, arm.	رجل *rigl*, foot.

e. The names of towns and countries, ex.

مصر *miṣr*, Egypt.	مكة *makkah*, Mecca.
برّالشام *barr-ash-shâm*, Syria.	تونس *toones*, Tunis.

f. A small number of other substantives. Those in most common use are—

أرض *arḍ*, earth.	قوس *ḳous*, bow.
بئر *beer*, well.	كاس *kâs*, cup, glass.
دار *dâr*, house.	كبد *kabid*, liver.
ريح *reeḥ*, wind.	ملح *malḥ*, salt.
شمس *shems*, sun.	نفس *nafs*, soul.
etc.	etc.

In the vulgar dialects, however, these genders are often changed. Thus, in Egypt, بئر *beer*, well, is masculine, whilst the masculine بطن *baṭn*, belly, is feminine.

10. Individual nouns are formed from collective nouns denoting a whole race or species by the addition of ة, and are, therefore, feminine, ex.

تمر *tamr*, the date family.	تمرة *tamrah*, a date.
حمام *ḥamâm*, the pigeon tribe.	حمامة *ḥamâmah*, a pigeon.
بغل *baghl*, the mule tribe.	بغلة *baghlah*, a mule.

Exercise 3.

الرجل سعيد ــ المدينة كبيرة ــ الشجرة عالية ــ تاجر غني ــ هو سعيد ــ البنت كويسة ــ هي عاقلة ــ الام عيانة ــ لجنينة كبيرة ــ لجنينة الكبيرة ــ انا سعيد ــ هو كسلان ــ الام مالحة ــ هي طيبة ــ أنت غني ــ أنتي فقيرة ــ الاخت سعيدة ــ الاخ عيان ــ المثالة صعبة ــ الولد كسلان ــ البنت مؤدّبة ــ العم غني ــ العمّة غنيّة ــ المطر قوي ــ لحصان كويس ــ القاضي عالم ــ الكتاب نافع ــ أنا غني ــ أنت عيان ــ هو عالم ــ أنت فقير ــ لحصان نافع ــ الشارع طويل

Exercise 4.

A rich man and a poor girl. A poor man and a rich merchant. The good father is ill. The lesson is long and hard. A long street and a tall house. The book is useful.// The river is broad and deep. The black horse and the white house. The wise and polite judge. I have a useful horse. Thou hast the red book. He has a large house and a small garden. She has a hard exercise. The fox is red, but the hare is yellow.

Vocabulary.

صَعْب *ṣa'ab*, hard.
أَدِيب *adeeb*, } polite.
مُؤَدَّب *mooaddab*, } polite.
نافع *nâfi'*, useful.
طَوِيل *ṭaweel*, long.
صَغِير *ṣagheer*, small.
عَرِيض *'areeḍ*, broad.
عَمِيق *'ameeḳ*, deep.
ثَعْلَب *ta'lab*, fox.
أَرْنَب *arnab*, hare.

شَارِع *shâri'*, street.
شَجَرَة *shagarah*, a tree.
كِتَاب *kitâb*, a book.
نَهْر *nahr*, a river.
قَاضِي *ḳâḍee*, a judge.
أنا عندي *ana 'andee*, I have.
أنت عندَك *ente 'andak*, thou hast (m.)
أنتِ عندِك *entee 'andik*, thou hast (f.)
هو عنده *hooa 'and'hoo*, he has.
هي عندها *heeyeh 'ande'hâ*, she has.

LESSON III.

11. The third personal pronoun can be used to connect the subject of a sentence to its predicate in the place of I am, thou art, he, she, or it is:

النهر هو عريض *en-nahr hooa 'areeḍ*, the river is wide.
الام هي عيانة *el-umm heeyeh 'ayyânah*, the mother is ill.
الاخ هو صالح *el-akh hooa ṣâliḥ*, the brother is pious.
الشارع هو طويل *esh-shâri' hooa ṭaweel*, the street is long.
أنا هو الرجل *ana hooa er-râgul*, I am the man.
أنت هو الرجل *ente hooa er-râgul*, thou art the man.

12. Adjectives can be strengthened by the addition of the following words placed after them:

قوي *kowee*, strong,
كثير *keṭeer*, much, many, } very,
جدّاً *giddan*, much, many,
خالص *khâliṣ*, entirely,

and in order to express a still higher degree of intensity, two of the above words can be used together, ex.

التاجر غني كثير *et-tâgir ghanee keṭeer*, the merchant is very rich.
السكّة طيّبة كثير *es-sikkah ṭieyibah keṭeer*, the road is very good.
الليلة لطيفة جدّاً *el-lailah laṭeefah giddan*, the night is very pleasant.
اليوم لطيف كثير قوي *el-youm laṭeef keṭeer ḳowee*, to-day is extremely beautiful.
العيش غالي كثير قوي *el-'aish ghâlee keṭeer ḳowee*, the bread is exceedingly dear.
الكتاب ذا كويس خالص *el-kitâb da kwyees khâliṣ*, this book is very good.

13. In the same manner the expressions بالكفاية *bi'l-kafâyah*, sufficient, enough, and بالزيادة — بزيادة *bi'z-ziâdah*, in excess, i. e. too much, are used, ex.

النهر عريض بزيادة *en-nahr 'areeḍ bi'z-ziâdah*, the river is too wide.
الهوا بطّال بزيادة *el-howa baṭṭâl bi'z-ziâdah*, the weather is too bad.
البئر عميق بالكفاية *el-beer 'ameeḳ bi'l-kafâyah*, the well is deep enough.
الشارع طويل بالكفاية *esh-shâri' ṭaweel bi'l-kafâyah*, the street is long enough.

كنت *koontu, koont'*, I was.
كنت *koonta, koont'*, thou (man) wast.
كنتِ كنتي *koontee*, thou (woman) wast.
كان *kân*, he was.
كانت *kânet*, she was.

أنا كنت عيّان or كنت *koontu* or *ana koont' 'ayyân*, I was ill.
أنت كنت كسلان or كنت *koonta* or *ente koont' keslân*, thou wast idle.

هو كان عاقل or كان *kân* or *hooa kân 'âkil*, he was wise.
هي كانت كويسة or كانت *kânet* or *heeyeh kânet kwyeesah*, she was beautiful.
التاجر كان رجل غني كثير *et-tâgir kân râgul ghanee keteer*, the merchant was a very rich man.

NOTE—In the written language the predicate of the sentence receives the sign of the accusative ا after the auxiliary كان. Thus one writes: هُوَ كَانَ رَجُلاً عَالِماً *hooa kâna râgulan 'âliman*, he was a learned man. كُنْتُ حَاضِراً *koontu hâdiran*, I was present.

14. The preposition في *fee*, in, on, is pronounced with the following article as *fee'l*:

في البيت *fee'l-bait*, in the house, at home.
في النهر *fee'n-nahr*, in the river.
في الطريق *fee't-tareek*, on the road.
في الليل *fee'l-lail*, in the night.

Exercise 5.

الحصان قوي كثير ـ العيش غالي كثير قوي ـ كان رجل شاطر ـ أنا نمساوي ـ هو فرنساوي ـ الكتاب هو نافع كثير ـ الحارة واسعة ـ الاخت هي دايماً مبسوطة ـ الاب دايماً مشغول ـ الوزير مشغول كثير ـ الليلة لطيفة جدّاً ـ الهوا بطّال بزيادة ـ الماء هو بارد ـ أنا كنت عيّان ـ الحبر اسود ـ المطر قوي بزيادة ـ الليلة كويسة قوي ـ الورق أبيض ـ البيت عالي بالكفاية ـ الاوضة واسعة بالكفاية ـ الشجرة عالية ـ الاوضة كويسة ـ أنا كنت حاضر ـ كان في البيت اليوم ـ الرجل طويل كثير ـ هي كانت في البيت امبارح (yesterday) ـ كان في الليل مطر ـ القاضي كان عادل ـ كانت امرأة عميا ـ أنا كنت تِملي في الاوضة ـ الملك كان كريم ـ كان مطر امبارح ـ الهوا بارد اليوم ـ البئر عميق بالكفاية ـ كانت امرأة صالحة

Exercise 6.

The bread was very good yesterday. The judge was in the room to-day. I was at home to-day. The German is always in

the garden. The horse was on the road, and the woman was in the house. The merchant is a very energetic man, and is always busy. The weather was capital yesterday, but to-day it is cold and very bad. The tree is green, the sky blue, the gold yellow, and the water black. The woman is busy and contented.

Vocabulary.

عَيش *'aish*, bread.
شَاطِر *shâṭir*, energetic, clever.
نِمْسَاوِي *nimsâwee*, German.
فَرَنْسَاوِي *fransâwee*, Frenchman.
بَارِد *bârid*, cold.
حِبْر *ḥibr*, ink.
وزير *wazeer*, minister. (Egypt.)
مَاء *mâ*, } water.
مويّة *mowyah*, }
سَمَاء *samâ*, the sky, heaven.
دَهَب *dhahab*, gold.
واسِع *wâsi'*, wide.
عال *'âl*, capital.
وَرَق *waraḳ*, paper.
عَادِل *'âdil*, just.
مَلِك *melik*, king.
مَبْسُوط *mabsooṭ*, contented, pleased.
حَاضِر *ḥâḍir*, present, ready.
لَكِن *lâkin*, but.
اَمْبَارِح *embâriḥ*, } yesterday.
البَارِح - البارحة *el-bâriḥ*, }
اليوم *el-youm*, } to-day.
النهار ذا *en-nahâr da*, }
تِمَلِّي *tamellee*, always.

LESSON IV.

15. The interrogative form is obtained—

a. By prefixing ا, أ, ex.

أهو عالم *âhooa 'âlim*, is he learned?
أكان حاضر *akân ḥâḍir*, was he present?
أكنت هناك *âkoonte henâk*, wast thou there?

b. By prefixing هل *hal*, ex.

هل كان حاضر *hal kân ḥâḍir*, was he present?
هل هو مجتهد *hal hooa mugtahed*, is he diligent?

c. In ordinary conversation, however, the negative interrogative form is generally used, and this is formed by using ما at the beginning of the sentence, and adding ش *sh* (derived from شي *shay*, thing) to the following verb, ex.

ما كانش حاضر *mâ kân'sh ḥâḍir*, wasn't he present?
ما كنتش هناك *mâ koontesh henâk*, weren't you there?
ما كانتش عيانة *mâ kânet'sh 'ayyânah*, wasn't she ill?

But before nouns, pronouns, adjectives, etc., the above form is obtained by using مُش (derived from ماشي) *moosh*, ex. مش انت مبسوط *art thou not content?*

16. The interrogative pronoun *who?* is مَن *man* or مين *men* (pronounced very open) or *meen*, ex. مَن هناك *men henâk*, who is there? من هو الرجل *meen hooa er-râgul*, who is the man? من هو *meen hooa*, who is it?

17. *What, what kind of?* is translated by أيّة أي *ay*, ex. اي الدعوي *ay ed-da'ua*, what is the matter? أي رجل *ay râgul*, what kind of man? كتاب أي *kitâb ay*, what kind of a book, what book? أي شي *ay shay*, shortened into ايش *aish*, what a thing, i. e. what?

18. *Where?* is أين *ain* or فين *fain* (derived from في أين *fee ain*), ex. أين هي *ain heeyeh*, where is she? فين الكتاب *fain el-kitâb*, where is the book? *Here*, هنا *henâ*; هاهنا *hâhenâ*, just here; هناك *henâk*, there; and هنالك *honâlik*, over there.

19. Negation is effected by means of ما *mâ*, not, prefixed to a word, ex.

ما أنت مبسوط *mâ ente mabsooṭ*, thou art not content.
أنا ما كنت هناك *ana mâ koont henâk*, I was not there.

In the colloquial ش is added, thus:

ما انتاش مبسوط *mâ entâsh mabsooṭ*, thou art not content.
أنا ما كنتش هناك *ana mâ koontesh henâk*, I was not there.

When this ش is added to the personal pronouns, certain modifications take place, thus:

ما انيش *mâ aneesh*, I am not.
ما انتاش *mâ entâsh*, thou art not.
ما انتيش *mâ enteesh*, thou (woman) art not.

ما هوش *mâ hoosh*, he is not.

ما هيش *mâ heesh*, she is not.

ما انيش غني *mâ aneesh ghanee*, I am not rich.

ما هيش سعيدة *mâ heesh sa'eedah*, she is not happy.

النهر ما هوش عريض *en-nahr mâ hoosh 'areeḍ*, the river is not broad.

القزازة ما هيش كبيرة *el-ḳazâzah mâ heesh kebeerah*, the bottle is not big.

البئر ما هوش عميق بزيادة *el-beer mâ hoosh 'ameeḳ bi'z-ziâdah*, the well is not too deep.

NOTE—ليس *lais*, not, is also used to give the idea of negation, but is only used before nouns, adjectives, and adverbs in writing, ex.

ليس هو أخي *lais hooa akhee*, he is not my brother.

ليس هذا فكري *lais hâza fikree*, this is not my idea.

مش *moosh* is used for ليس *lais* in common speech.

20. A sentence may become interrogative simply by the stress laid upon words, thus: ما هوش سعيد may mean either *he is not happy*, or *is he not happy?* according to the tone of the voice. In order to avoid any want of clearness which may arise from this in writing, the word يعني *ya'nee* (meaning *that is to say*) may precede the sentence when used interrogatively:

يعني ما انيش مجتهد *ya'nee mâ aneesh mugtahed*, am I not diligent?

يعني ما هوش سعيد *ya'nee mâ hoosh sa'eed*, is he not happy?

21. *There is* is translated by في *fee:*

Is there any? في شي or فيش *feesh.*

There is not any, ما في شي or ما فيش *mâ feesh.*

في فلوس *fee feloos*, there is money.

ما فيش فلوس *mâ feesh feloos*, isn't there any money?

هناك في موية *henâk fee mowyah*, there is water there.

ما فيش عيش *mâ feesh 'aish*, there is no bread.

Exercise 7.

اهو مجتهد ـ آكان عيان ـ هل كانت عيّانة ـ هل أنت مبسوط ـ مش جيعان ـ مش عطشان ـ ما كانش حاضر ـ من هو ـ ما انيش غني ـ انا ما انيش بليد ـ ما انتاش نظيف ـ الماء بارد كثير قوى ـ الليلة لطيفة جداً ـ

فين البندقية ـ البندقية في الركن ـ فين الكتاب ـ الكتاب في الدولاب ـ
كتاب اي في الدولاب ـ فين القزازة ـ القزازة في المخزن ـ ما كنتش هناك ـ أنا
ما كنتش هناك ـ كانت هناك في الشهر الماضي ـ يعني ما هوش جيعان ـ يعني
ما هيش عطشانة ـ النهار لطيف جداً ـ الهوا بطّال كثير ـ كان في مطر
بالليل ـ العيش غالي كثير ـ ما فيش خبر ـ في شي موية ـ ما فيش موية ـ
الحارة عريضة بالكفاية ـ الورق اسود بزيادة ـ الورق ما هوش أبيض بالكفاية ـ
الملك كان عادل ـ ما عندوش للحصان حشيش ـ لا ما عندوش حشيش لكن
عنده تبن ـ التاجر كان رجل شاطر كثير ـ القاضي كان فقير ـ الوزير كان دايماً
مشغول ـ هو فرنساوي ـ من هو الرجل دا ـ هو نمساوي ـ من هي الست دي ـ
أنا افتكر (I think) هي فرنساوية ـ من هو الخواجة ـ الجمل عطشان ـ ما فيش
موية ـ في نبيذ ـ فين كنت البارح ـ كنت في البيت ـ أين هي ـ كانت
في الجنينة ـ أنت ما كنتش هنا النهار دا ـ الكلب عطشان والقط جيعان ـ
أنا تعبان

Exercise 8.

Was the merchant busy yesterday in the market? Has the woman a bottle of wine? Was the poor man idle in the garden? I am not sick to-day, but I was yesterday. Who is the woman in the street? Where is the gun? The gun is in the house, and the dog is in the garden. The sun was hot last month, but now the wind is cold, and the weather bad. Is there any money in the blue cupboard? Yes, there is some money there. Has the horse grass and water? No, but he has clean chopped straw and barley. The camel is thirsty, but the horse is hungry.

Vocabulary.

حَامِي *ḥâmee*, } hot.
سُخْن *sukhan*, }
بَارِد ـ بَرْد *bârid* or *bard*, cold.
رُكَن *rukan*, corner.
قَزَازَة *ḳazâzah*, bottle.

خُبْز *khubz*, } bread.
عيش *'aish*, }
نِبَيذ *nabeedh*, wine.
جِيعَان *gee'ân*, hungry.
بُنْدُقِيَّة *bundooḳiyah*, gun, rifle.

دُولاب *doolâb*, cupboard.
مَخْزَن *makhzan*, magazine.
قُطَّة *kottah*, cat.
الآن *âlân*, now.
مَاضِي *mâdee*, last, past.
سِتّ *sitt*, lady.
جَمَل *gamal*, camel.
بَلِيد *baleed*, stupid.
نَظِيف *nazeef*, clean.
شَهْر *shahr*, month.
حَشِيش *hasheesh*, grass.
لا *lâ*, no.
تِبْن *tibn*, chopped straw.
خَوَاجَه *khwâgah*, gentleman.
سُوق *sook*, market.
شَعِير *sha'eer*, barley.
تَعْبَان *ta'bân*, tired.

LESSON V.

FORMATION OF PLURALS.

22. The regular or so-called *unbroken* plurals of *masculine* substantives are formed by the addition of the syllable ين *een* (in the place of the ون *oon* of the written language), ex.

نجّار *naggâr*,	carpenter,	plur.	نجّارين *naggâreen*.
خيّاط *khayyât*,	tailor,	„	خيّاطين *khayyâteen*.
حمّال *hammâl*,	porter,	„	حمّالين *hammâleen*.
شيّال *shayyâl*,	porter,	„	شيّالين *shayyâleen*.

23. Feminine substantives form the regular plural by changing the ة into ات *ât*, or by the addition of ات, when ة does not occur in the singular, ex.

ساعة *sâ'ah*,	hour,	plur.	ساعات *sâ'ât*.
حارة *hârah*,	quarter,	„	حارات *hârât*.
مريم *maryam*,	Mary,	„	مريمات *maryamât*.

24. Adjectives form their regular plurals in the same manner, ex.

masc. واسع *wâsi'*,	wide,	plur.	واسعين *wâsi'een*.
fem. مفتوحة *maftoohah*,	open,	„	مفتوحات *maftoohât*.

25. These regular formations of the plurals are, however, of rare occurrence, and the majority of substantives and adjectives have what are called *broken* plurals. Those in most general use will be found below:



a. By a change of the first vowel into *kasra* (*i*), and the insertion of an ا after the second radical:

كَلْب *kelb*, dog, plur. كِلَاب *kilâb*.
جَبَل *gabal*, mountain, „ جِبَال *gibâl*.
رَجُل *râgul*, man, „ رِجَال *rigâl*.
رِيح *reeḥ*, wind, „ رِيَاح *reeâḥ*.

b. By a change of the first vowel into *damma* (*u*), and the insertion of و after the second radical:

مَلِك *melik*, king, plur. مُلُوك *mulook*.
قَلْب *ḳalb*, heart, „ قُلُوب *ḳuloob*.
دَرْس *dars*, lesson, „ دُرُوس *duroos*.
بَيْت *bait*, house, „ بُيُوت *buyoot*.

c. By prefixing an ا and the insertion of an ا after the second radical:

نَهْر *nahr*, river, plur. أَنْهَار *anhâr*.
فَضْل *faḍl*, kindness, „ أَفْضَال *afḍâl*.
وَلَد *walad*, boy, „ أَوْلَاد *awlâd*.
شَجَرَة *shagarah*, tree, „ أَشْجَار *ashgâr*.
لَوْن *loun*, colour, „ أَلْوَان *alwân*.
رُوح *rooḥ*, spirit, mind, „ أَرْوَاح *arwâḥ*.

If the second radical is an ا, which has been derived from a و, then the latter is replaced:

مَال *mâl*, property, plur. أَمْوَال *amwâl*.
حَال *ḥâl*, state, „ أَحْوَال *aḥwâl*.
بَاب *bâb*, door, „ أَبْوَاب *abwâb*.

d. By prefixing an ا and the addition of ة as termination, when the second radical is pronounced with (ـِ):

رَغِيف *ragheef*, loaf, plur. أَرْغِفَة *arghifah*.
جَنَاح *ganâḥ*, wing, „ أَجْنِحَة *agniḥah*.
حِصَان *ḥuṣân*, horse, „ أَحْصِنَة *aḥṣinah*.

e. By pronouncing the two first radicals with *u*:

كِتَاب *kitâb*, book, plur. كُتُب *kutoob*.
مَدِينَة *medeenah*, town, „ مُدُن *mudoon*.
سفينة *sefeenah*, ship, „ سُفُن *sufoon*.

f. The first radical is pronounced with *u*, the second with *a*:

قَرْيَة *karyah*, village, plur. قُرَي *koora*.
بِرْكَة *birkah*, lake, pool, „ بُرَك *boorak*.
مِلَّة *mullah*, nation, „ مِلَل *moolal*.

26. Substantives of four consonants receive an ا after the second consonant, and have either a long or short *i* before the last:

مكتوب *maktoob*, letter, plur. مكَاتِيب *makâteeb*.
سُلطَان *sooltân*, ruler, „ سَلاَطِين *salâteen*.
مِفتَاح *miftâh*, key, „ مَفَاتِيح *mefâteeh*.
بُستَان *bustân*, garden, „ بَسَاتِين *basâteen*.
مَخزَن *makhzan*, magazine, „ مَخَازِن *makhâzin*.
مَرْكِب *markib*, ship, „ مَرَاكِب *marâkib*.

Some substantives with three consonants form their plurals in a similar manner:

جِنَيْنَة *genainah*, garden, plur. جَنَايِن *ganâyeen*.
عَجُوزَة *'agoozah*, old woman, „ عَجَايِز *'agâyiz*.
عَجِيبَة *'ageebah*, wonder, „ عَجَايِب *'agâyeeb*.

27. Some substantives take the termination ان *ân*:

خِلّ *khull*, friend, plur. خِلاّن *khullân*.
تَاج *tâg*, crown, „ تِيجَان *teegân*.
نَار *nâr*, fire, „ نِيران *neerân*.

28. Those substantives ending in ا which are derived from Turkish, form the plural by the addition of وات, and those denoting foreign words for trades and offices, by adding ية:

باشا *bâshâ*, pasha, plur. باشاوات *bâshâwât*.
اغا *âghâ*, agha, „ اغاوات *âghâwât*.
طوبجي *ṭobgee*, gunner, „ طوبجية *ṭobgeeyah*.
سلاحدار *selâḥdâr*, sword-bearer, „ سلاحدارية *selâḥdâreeyah*.

29. Many substantives have more of these, and other plural forms at the same time:

بحر *baḥr*, sea, plur. بَحار, بُحُور, أبْحر, أبْحار
حصان *ḥuṣân*, horse, „ أحصِنَة, حُصُن

30. The following are quite irregular:

أب ـ أبو *ab, aboo*, father, plur. آباء *âbâ*, vulg. أبّهات *abbahât*.
أمّ *umm*, mother, „ أمّهات *ummahât*.
ابن *ibn*, son, „ { أبنا *abnâ*. / بنين *baneen*. }
بنت *bint*, daughter, „ بَنات *banât*.
أخ ـ أخو *akh, akhoo*, brother, „ { أخوة *ukhwah*, brothers. / أخوان *akhwân*, brethren. }
أخت *ukht*, sister, „ أخوات *akhwât*.
انسان *insân*, man, „ ناس *nâs*.
يوم *youm*, day, „ أيام *ayyâm*.

31. The most common of the broken plurals of adjectives are formed as follows:

a. The second radical is followed by ا:

كبير *kebeer*, large, great, plur. كبار *kibâr*.
عريض *'areeḍ*, broad, wide, „ عُراض *'urâḍ*.
مَليح *meleeḥ*, pleasant, good, „ مِلاح *milâḥ*.
صَعْب *ṣa'b*, difficult, „ صِعاب *ṣi'âb*.

b. An ا prefixed, and the radical followed by an ا:

شَرِيف *shereef*, distinguished, plur. أشْرَاف *ashrâf*.
طَاهِر *ṭâhir*, clean, „ أَطهَار *aṭhâr*.
مَيْت *mait*, *mâyit*, dead, „ أَموَات *amwât*.

c. The first radical is pronounced with *u*, the second with *a*, and the third with ا:

سَعِيد *sa'eed*, happy, plur. سُعَدا *su'adâ*.
فَقِير *faḳeer*, poor, „ فُقَرا *fuḳarâ*.
عَالِم *'âlim*, wise, learned, „ عُلَمَا *'oolamâ*.
عاقِل *'âḳil*, clever, wise, „ عُقَلَا *'ooḳalâ*.

32. Adjectives with four consonants introduce an ا after the second consonant:

مَسكِين *meskeen*, wretched, plur. مَسَاكِين *mesâkeen*.
مَجنُون *magnoon*, mad, „ مَجَانِين *magâneen*.

33. Those adjectives indicating *colour* form their plurals as follows:

أحْمَر *aḥmar*, red, plur. حُمر *ḥumr*.
أصْفَر *aṣfar*, yellow, „ صُفر *ṣufr*.
اسْوَد *aswad*, black, „ سُود *sood*.
أبْيَض *abyaḍ*, white, „ بِيض *beeḍ*.

34. Those which denote bodily malformation or defects, as follows:

أعمي *a'ma*, blind, plur. عُميَان *'umyân*.
أعوَر *a'war*, one-eyed, „ عُورَان *'oorân*.
أعرَج *a'rag*, lame, „ عُرجَان *'oorgân*.

35. The following are the rules for the *agreement* of the adjective with its substantive in gender and number:

a. The adjective has a *masculine termination* when it qualifies a *masculine* noun in the singular, and a *feminine termination* when the noun is *feminine singular*, ex.

البستان الكبير *el-bustân el-kebeer*, the large garden.

الجنينة الكبيرة *el-genainah el-kebeerah*, the large garden.

b. The same applies when the substantive is in the plural and denotes sensible beings, as,

رجال مشغولين *rigâl mashghooleen*, busy men.

نسوان مشغولات *niswân mashghoolât*, busy women.

In the language of daily life, however, the *masculine* gender of the plural of adjectives is now-a-days used with feminine substantives, ex.

نسوان طيبين *niswân ṭieyibeen*, good women.

بنات صالحين *banât ṣâliḥeen*, pious daughters.

c. If the substantive occurs in the form of the *broken plural* or of the *regular feminine plural*, and denotes *insensate* beings or things, then the following adjective is generally put in the feminine singular:

أجسام نورانيّة *agsâm noorâniyah*, shining bodies.

النهارات قصيرة *en-nehârât ḳaṣeerah*, the days are short.

الحيوانات مختلفة *el-ḥaiwânât mukhtalifah*, the animals are various.

In the above cases the *feminine plural* of the adjective is much more seldom used:

الاشجار عاليات *el-ashgâr 'âleeyât*, the trees are tall.

النباتات ثابتات *en-nabâtât ṭâbitât*, the plants are fixed.

In ordinary conversation the *masculine* plural is often used:

الكتب مفيدين or مفيدة *el-kutoob mufeedeen* or *mufeedah*, the books are useful.

القاعات كويسين or كويسة *el-ḳâ'ât kwoyeeseen* or *kwoyesah*, the halls are fine.

d. With collective nouns the adjective is masculine, although with an individual of the species it is feminine, ex.

الشجر الكبير *esh-shagar el-kebeer*, the family (*genus*) of great trees.

شجرة كبيرة *shagarah kebeerah*, a large tree.

36. The plural of the personal pronouns is—

نحن *naḥnoo, nahn*, vulgar, احنا *eḥna*, we.
أنتم *entoom*, أنتوا *entoo*, ye or you.
هم *hoom*, masc., هما *hoomá*, fem. they.
هنّ *hoonna* (very seldom used), fem. they.

The above are used negatively with the suffix ش:

ما احناش *mâ eḥnâsh*, we are not.
ما انتمش *mâ entoomsh*, } ye or you are not.
ما انتوش *mâ entoosh*, }
ما همش or هييش *mâ hoomsh* or *hoomeesh*, they (m.) are not.
ما همّاش *mâ hoommâsh*, they (f.) are not.

37. The plural of كان *kân*, without and with negation, is as follows:

كنّا *koonna*, we were. ما كنّاش *mâ koonnâsh*, we were not.
كنتم *koontoom*, كنتوا *koontoo*, ye were. ما كنتوش *mâ koontoosh*, ye were not.
كانوا *kânoo*, they were. ما كانوش *mâ kânoosh*, they were not.

Exercise 9.

الهوا هو مادة خفيفة جدّا ــ النهارات في الشتا قصيرة جدّا ــ الكوا كب هي أجسام نورانية في السما ــ النباتات والاشجار ثابتة في الارض ــ هي غالية كويسة مليحة مش غالية ــ هل بلاد كشمير ظريفة ــ نعم هي لطيفة جدّا ــ هل مملكة العجم كبيرة ــ نعم هي كبيرة جدّا ــ الكتاب نافع ــ الكتب نافعة ــ الاخ هو كبير ــ الاخت هي صغيرة ــ أين الاخوة ــ هم في المدينة ــ أين الاخوات ــ هم في الجنينة ــ الجار هو رجل شاطر قوي ــ الجارة هي امرأة صالحة ــ ما هماش غنيين ــ كانوا فقرا ــ البيوت كبار ــ البيوت عاليين قوي ــ الكتب مفيدة ــ فين الكتب ــ الكتب في الدولاب ــ انا جيعان ــ مش جيعان هو ــ أيوه هو جيعان ــ لا ما هوش جيعان ــ هو عطشان ــ ما انتاش عطشان ــ لا ما انيش عطشان انا تعبان ــ هي بردانة ــ ما كانوش مبسوطين ــ كانوا غضبانين ــ انا كنت متعجّب ــ ما احناش متعجبين ــ الحارات عراض بزيادة ــ القاعات كويسة كثير ــ التجار هم ناس ملاح ــ الجيران ما همش ناس ملاح ــ الهوا طيّب اليوم ــ الهوا بطّال ووحلان ــ الملك كان كريم ــ الله كريم

Exercise 10.

The carpenters and tailors are busy and energetic men. The quarters of the town are wide and long. The hours of the day are short in winter. Are the doors of the houses in the village open? The mountains of this country (البلاد دي) are high, and the rivers deep. The kings of the kingdom of Persia were very fine men. wise Were you not in the garden yesterday? No, I was in the town. I was very frightened to-day. Men are merciful, but animals are not. The brothers and sisters are not in the garden. The water is muddy, but the wine is good. Have you good horses and camels?

Vocabulary.

مَادّة *mâddah*, substance.
جِسْم *gism*, } body, bodies.
أَجْسَام *agsâm*,
سَمَا *samâ*, } heaven, s.
سَمَاوات *samâwât*,
مَمْلَكَة *memlekah*, } kingdom, s.
مَمَالِك *memâlik*,
خَفِيف *khafeef*, light.
شِتَا *shitâ*, winter.
كَوْكَب *kowkab*, } star, s.
كَوَاكِب *kawâkib*,
نُوراني *noorânee*, shining.
عَجَم *'agam*, Persia.

غَضْبَان *ghaḍbân*, angry.
وَحلان *waḥlân*, } muddy.
مُعَكَّر *mu'akkar*,
وَسِخ *wasikh*, dirty.
خَايِف *khâif*, frightened.
مُتَعَجِّب *mut'aggib*, surprised.
نَعَم - أَيْوَه *na'am, aiwah*, yes.
كَرِيم *kareem*, generous.
الله *allâh*, God.
مَفْتُوح *maftooḥ*, open.
رَحِيم *raḥeem*, merciful.

LESSON VI.

THE DEMONSTRATIVE PRONOUNS.

38. The demonstrative pronouns implying objects near at hand are—

هَذَا *hâdha, hâza*, this (masc.).

هَذِهْ *hâdhee, hâzée*, this (fem.).

هؤلاء *howlâi*, these (both genders).

هذا الرجل أعرج *hâza er-râgul 'ârag*, this man is lame.

هذه البنت كويسة *hâzee el-bint kwyeesah*, this girl is pretty.

هؤلاء الناس متعجّبين *howlâi en-nâs mut'aggibeen*, these people are astonished.

39. هذا ال *hâza el* and هذه ال *hâzee el* are in ordinary speech converted into هال *hal :*

هال كتاب *hal-kitâb*, this book ; هالبنت *hal-bint*, this girl.

At the same time the pronunciation of the article before the *solar* letters must be taken into account, as هال رجل *har-râgul*, not *hal-râgul.*

40. If the indication implied by the pronoun requires to be strengthened, a second هذا or هذه can be placed after this هال :

هالكتاب هذا *hal-kitâb hâza*, this book here.

هالشجرة هذه *hash-shagarah hâzee*, this tree here.

41. The plural هؤلاء is only used before the names of animate beings, otherwise the feminine singular is used, ex.

هذه الكتب *hâdhee el-kutoob*, these books.

42. In the vernacular the above forms are shortened to ذا or دا for هذا, ذي or دي for هذه, and دول *doul* (derived from هادول *hâdoul*) for هؤلاء, which are, however, generally placed after the noun ; as,

الحصان دا ضعيف *el-ḥuṣân-da ḍa'eef*, this horse is weak.

المدينة دي معمورة *el-medeenah-dee ma'moorah*, this town is populous.

الاولاد دول كسلانين *el-awlâd-doul keslâneen*, these children are lazy.

النهار دا *en-nahâr-da*, this day, to-day.

الليلة دي *el-lailah-dee*, this night, to-night.

43. For distant objects are used—

هذاك *hadhâk*, that (masc.).

هذيك *hadheek*, that (fem.).

هؤلائك *howlâik*, those (in the vernacular هدوليك, هدولكي, and هدوك are also used).

44. The shortened forms, placed after the noun, ذاك or داك for هذاك, ديك for هذيك, and دوك for هؤلائك are more generally used, ex.

البيت داك *el-bait dâk*, that house.

البنت ديك *el-bint deek*, that girl.

الناس دوك *en-nâs douk*, those people.

These shortened forms can also be used with the third personal pronoun, when an ا is added, ex.

دكهوا *duk'hooa*, that there (masc.).

دكهيا or دكها *duk'heeyeh* or *dukhâ*, that there (fem.).

دكهم *duk'hoom*, those there.

45. A superior form for these demonstratives, indicating still more distant objects, is ذالك *dhâlik*, that (masc.); تلك *tilk*, that (fem.): ex.

ذالك الرجل *dhâlik er-râgul*, that man yonder.

تلك الساعة *tilk es-sâ'ah*, that hour.

46. From the foregoing examples it will be seen that the substantive is always accompanied by the article when it is used with a demonstrative pronoun, placed either before or after it.

47. و *wa*, *w'*, 'and,' is joined in writing to the following word, and combined with the article in speech; as,

الولد والبنت *el-walad wa'l-bint*, the boy and the girl.

الامرأة والرجل *el-imrât wa'r-râgul*, the woman and the man.

الاكل والشرب *el-akl wa'sh-sharb*, the food and drink.

48. شي *shay*, thing, something. أي شي *ay shay* or combined ايش *aish*, what kind of, what? هذا الشي *hâza esh-shay*, this thing, this: ex.

دا شي عظيم *da shay 'azeem*, this is something excellent.

دا شي عجيب *da shay 'ageeb*, this is wonderful.

أيشي هذا الكلام *aish hâza el-kalâm*, what kind of talk is this?
ايش هذا السعد *aish hâza es-sa'ad*, what a piece of luck.
ايش هذا الشي *aish hâza esh-shay*, what is this?
هذا الشي كذب *hâza esh-shay kedhb*, that is a lie.

49. كام—كم *kâm*, how much? قدر اي شي *ḳadr ay shay* or قدّ ايش *ḳaddaish*, how much?

50. ب *b'*, *bi*, 'at, with, for,' is in writing joined to the following words, ex.

كم *kâm*, how much?	بكم *bikâm*, for how much?
ذراع *dh'râ'*, an ell.	بذراع *bidh'râ'*, by an ell.

The word سِعْر *si'r*, price, is used for articles sold by weight or measure, whereas when it is a question of the value of a thing being so much per head the word ثمن *ṭaman*, value, should be used, ex.

الشاي رخيص بهذا السعر *esh-shâi rakheeṣ b'hâza es-si'r*, the tea is cheap at this price.
الحصان غالي بهذا الثمن *el-ḥuṣân ghâlee b'hâza eṭ-ṭaman*, the horse is dear at this price.
الساعة كم *es-sâ'ah kam*, what o'clock is it?
الساعة خمسة *es-sâ'ah khamsah*, it is five o'clock.
بكم هذا *bikam hâza*, } how much for this?
بكم دا *bikam da*, }
بقدّ ايش الذراع *b'ḳaddaish edh-dh'râ'*, how much is this an ell?

NUMBERS.

51.

1. ١	واحد *wâḥid*,	fem.	واحدة *wâḥidah*.
	أحد *aḥad*,	„	احدي *iḥda*.
2. ٢	اثنين *eṭnain*,	„	اثنتين *eṭnetain*.
3. ٣	ثلاثة *ṭ'lâṭah*,	„	ثلاث *ṭ'lâṭ*.
4. ٤	أربعة *arba'ah*,	„	أربع *arba'*.
5. ٥	خمسة *khamsah*,	„	خمس *khams*.

Exercise 11.

هذا الشي عجيب ـ هذا هو الحقّ ـ بالتحقيق كان هذا الشي ـ هذا الشي ماهو خير ـ هذه المدينة ظريفة ـ هذه المدينة معمورة ـ ذلك الرجل أعرج ـ ذلك الرجل مشهور بالحرب ـ أنا كنت في البيت في تلك الساعة ـ هؤلاء الناس متمدنين ـ الشاي دا طيب كثير ـ الزبدة دي رخيصة ـ الشاب دا عاقل ـ البنت دي عاقلة ـ الحصان دا ضعيف ـ الحصان غالي بهذا الثمن ـ الحبل دا ما هوش طويل بالكفاية ـ أنا كنت في البيت النهار دا ـ الاولاد دول كسلانين ـ البرانيط كبار بزيادة ـ الكتب دول غاليين ـ في شي خبر ـ لا ما في شي ـ ايش فيه خبر اليوم ـ ما في ولاخبر اليوم ـ ما في ولا حاجة جديدة ـ الساعة كم ـ الساعة أربعة ـ بكم الخبز ـ الخبز دي الوقت باربعة قروش الرطل ـ بكم اللحم ـ اللحم دي الوقت بثلاثة غروش الرطل ـ الفصل ثلاثة أشهر ـ كل أربعة جمع شهر واحد ـ الليالي قصيرة والايام طويلة ـ العمر قصير والصناعة طويلة

Exercise 12.

These people were very busy in the town yesterday. The men of that country were celebrated in war. This tea is cheap enough, but that wine is too dear. Truly this is a most wonderful thing. The climate of this country is very agreeable in winter, but it is too hot in summer. That is a populous town. Is there any news to-day in town? No, there is nothing new. The price of bread was too high yesterday in the market. How much was it a pound? It was three piastres the pound. This rope is too long, and it is not a good one. At what o'clock were you at home last night? I was in the house at five o'clock. That young man is very polite. What is the truth of the matter (الصحيح اي)?

Vocabulary.

بالتّحقيق *bi't-taḥkeek*, truly.
مَشْهُور *mashhoor*, famous.
مُتَمدِّن *mutamaddin*, polite.
زِبْدَة *zibdah*, butter.
شابّ ـ جدَع *shâbb*, *gada'*, youth.

بُرَنَيطَة *bornaiṭah*, } hat, s.
بَرانِيط *barâneeṭ*, }
جَدِيد *gedeed*, new.
حَقّ *ḥakk*, truth, right.
حَرْب *ḥarb*, war.

شَاي *shâi*, tea.
رَخِيص *rakhees*, cheap.
حَبْل *habl*, rope, cord.
خَبَر *khabar*, news.
دِي الوَقْت *dil-wakt*, } this time, now.
دَا الوَقْت *dal-wakt*,
قِرْش *kirsh*, } piastre, s.
قُرُوش *koroosh*,
فَصْل *fasl*, season.
جُمْعَة *goom'ah*, } week, s.
جُمَع *goma'*,

عُمْر *'oomr*, life.
ظَرِيف *zareef*, pleasant.
حَاجَة *hâgah*, thing.
رَطْل *ratl*, pound.
شَهْر *shahr*, } month, s.
أشْهُر *ashhoor*,
لَيل *lail*, } night, s.
لَيَالي *layâlee*,
صَنَاعَة *sanâ'ah*, art, science.
صَيف *saif*, summer.
حَار *hârr*, hot.

LESSON VII.

NUMBERS (*continued*).

52.

6.	٦	ستة	*sittah*,	fem.	ست	*sitt*.
7.	٧	سبعة	*sab'ah*,	„	سبع	*sab'*.
8.	٨	ثمانية	*t'mânyah*,	„	ثمان	*t'mân*.
9.	٩	تسعة	*tis'ah*,	„	تسع	*tisa'*.
10.	١٠	عشرة	*'asharah*,	„	عشر	*'ashr*.

53. The numerals *three* to *ten* take, as we have seen, the feminine termination before masculine substantives, whilst the numerals used in the feminine form are without any termination indicating the gender at all. The substantive, after numbers between *three* and *ten*, is placed in the plural.

54. In order to express the *double* form, the Arabic language has a form of its own, the *Dual*. In writing, the latter is formed by the termination ان *ân*, in the vernacular by the syllable يَن *ain*, ex. ولدين *waladain*, two boys; مدينتين *medeenatain*, two cities; عينين *'aee'nain*, two eyes.

Hence in writing there is no distinction between the dual termination and the plural ending in ين *een;* but in speaking, the accent is placed upon the dual ending. Those adjectives, which accompany such dual forms, are used in the plural in the vernacular, ex. البيتين الكبار *el-baitain el-kibâr*, both the large houses.

55. The dual form is, however, not always used to express duplication. If the numeral اثنين *eṭnain* is used for this purpose, then the accompanying substantive is used in the plural; ex. اثنين تجار غنيين *eṭnain toogâr ghaniyeen*, two rich merchants.

56. اكون *akoon*, I am *or* shall be, vulgar باكون *bakoon.*
masc. تكون *tekoon*, thou art *or* shalt be, „ بتكون *bit'koon.*
fem. تكوني *tekoonee*, thou art *or* shalt be, „ بتكوني *bit'koonee.*
يكون *yekoon*, he is *or* shall be, „ بيكون *bikoon.*
تكون *tekoon*, she is *or* shall be, „ بتكون *bit'koon.*
نكون *nekoon*, we are *or* shall be, „ بنكون *bin'koon.*
تكونوا *tekoonoo*, ye are *or* shall be, „ بتكونوا *bit'koonoo.*
يكونوا *yekoonoo*, they are *or* shall be, „ بيكونوا *bikoonoo.*

The above tense, which we call the aorist or indefinite present, can be used to express either the future or present. In the vernacular it expresses more the future state, for as we have already seen, the present of the auxiliary *to be* has no need of being specially indicated.

An entirely vulgar form of the aorist is formed by prefixing ب *b* as above.

57. من *min*, from, out of, of.
من أين *min ain*, from where, whence?
من بغداد *min bughdâd*, from Bagdad.
من أي طايفة *min ay ṭâeefah*, of what race?
من حديد *min ḥadeed*, of iron.
قدأيش من الماء *ḳaddaish min el-mâ*, how much water?
بعيد من هنا *ba'eed min henâ*, far from here.
قريب من هنا *ḳareeb min henâ*, near here.
من الصبح *min eṣ-ṣubḥ*, from early morning.
من دي الوقت *min dil-waḳt*, from now.

58. ل *l'*, for, to.

Sign of the third termination, in reply to the question *to whom?* In writing it is combined with the following word, and the ا of the article is elided, i. e. one writes and pronounces لل *lil*, and not لال *l'el;* ex. للولد *lil-walad*, to the boy, للرجل *lir-râgul*, للناس *lin-nâs*, للبيع *lil-bai'*, for sale.

الله *alláh*, God, with the article and ل:

لله *lilláh*, to the God; ex. الحمد لله *el-ḥamd lilláh*, the praise (be) to the God, i. e. God be praised! من الصبح للمسا *min eṣ-ṣubḥ lil-masâ*, from morning to evening.

Exercise 13.

هذا يكون شيٌ نافع — هذا يكون غير نافع — تكون في البيت الليلة دي — غدا اكون في البيت الساعة اثنين — هل تكون في البيت النهار دا — الليلة دي الساعة سبعة أكون في البيت — فين تكونوا الساعة ثمانية — نكون في الجنينة الساعة تسعة — من تكون أنت — أنا قبطان العسكر — ايش يكون العمل — فين هو دي الوقت — هو في البستان — البستان بعيد من هنا — البستان غير بعيد — هو قريب من هنا — هات طاسة وكاسين النبيذ — هات النور — ياولد هات القناديل — كانوا الاخين في بيت واحد — كان النهر صغير بين المدينتين — في نهر عريض قريب من هنا — من أي بلد أنت — من الشام — من اين الطريق — من بغداد — أنا مشغول من الصبح للمسا — الحصان دا للبيع — بكم الحصان دا — بعشرة جنيات — انتم طيبين — الحمد لله بكل خير — العنب كان هذا الفصل طيب — الكلب هو صاحب صادق وحارس للانسان — الشرب والاكل والرقاد هم حاجات لازمات للانسان — كم من الماء في هذا البير — قد ايش عسكر في القلعة — قد ايش خيل أوبغال في هذه المدينة — كم من القمح في السوق

Exercise 14.

Not far from here there is a fine house and garden. I shall be there to-morrow at three o'clock. Is there a fort near that town between the river and the mountains? Yes, there is a small fort, but it is not near the river. How many soldiers are there in it? Five or six. Boy! bring a light, two cups, and a bottle of wine. The horse is a good friend to man. The dog is watchful at night:

in the day sleep is necessary to him. How many men will there be present to-morrow in the market? How much water is there in the river? There is enough. From where are these two boys? They are from the city of Bagdad. Who is your father, girl, and what is his name? Is there any money in this box? Yes, there are four or five piastres in it. Is the box made of iron? No, but it is very strong.

Vocabulary.

غير *ghair*, without.
غير نافع *ghair nâfi'*, useless.
غير بعيد *ghair ba'eed*, not far.
طاسة *tâssah*, bowl.
بين *bain*, between.
بين بين *bain bain*, middling.
عنب *'enab*, grapes.
صادق *şâdik*, true, faithful.
رقاد *rukâd*, sleep.
لازم *lâzim*, necessary.
قلعة *kal'ah*, fort.
خيل *khail*, horses (coll. n.)
غدا *ghadâ*, } to-morrow.
بكرة *bukra*, }

قمح *kamh*, wheat.
عمل *'amal*, } affair, business.
عمايل *'amâeel*, }
هات *hât*, bring.
كاس *kâs*, } cup, s.
كاسات *kâsât*, }
نور *noor*, light.
قنديل *kandeel*, } lamp, s.
قناديل *kanâdeel*, }
بلاد *bilâd*, country.
صاحب *şâhib*, friend.
حارس *hâris*, watchful.
عسكر *'askar*, soldiers (coll. n.)

LESSON VIII.

59. There are no *possessive pronouns* in Arabic, but in order to denote possession, certain syllables called *suffixes* are added to the thing possessed. They are as follows:

1st pers. sing.	ي *ee*, my,	plur. نا *nâ*, our.
2nd " "	ك *'k*, ك - كي *kee*, thy,	" كم *koom*, your.
3rd " "	ه *hoo*, his,	" هم *hoom*, their.
" " "	ها *hâ*, her,	" هن *hunna*, "

60. If the substantive ends in a hard sound, the ي *ee* of the 1st pers. sing. forms the simple softened termination. Before ك in the masculine of the 2nd pers. sing. a short *a* is introduced; and before the feminine ك or كي, and the remaining suffixes, a very soft *e*, which is represented here by an apostrophe. The ك and كي of the 2nd pers. sing. fem. are affixed to words ending in a vowel. The feminine of the 3rd pers. plur. هُنّ is very rarely used. The feminine termination ة is changed into ت before the suffixes. Thus the declension of the two words كتاب *kitâb* and عمّة *'ammah* with the possessive suffixes is as follows:

كتابي *kitâbee*, my book, عمّتي *'ammetee*, my aunt.
كتابك *kitâbak-ik*, thy book, عمّتك *'ammetak-tik*, thy aunt.
كتابه *kitâb'hoo*, his book, عمّته *'ammet'hoo*, his aunt.
كتابها *kitâb'hâ*, her book, عمّتها *'ammet'hâ*, her aunt.
كتابنا *kitâb'nâ*, our book, عمّتنا *'ammet'nâ*, our aunt.
كتابكم *kitâb'koom*, your book, عمّتكم *'ammet'koom*, your aunt.
كتابهم *kitâb'hoom*, their book, عمّتهم *'ammet'hoom*, their aunt.

61. If the substantive ends in one of the vowel signs ا و ي, then the suffix ي of the 1st pers. sing. is pronounced *ya*, ex. عصا *'aṣâ*, stick, عصاي *'aṣâya*, my stick; قاضي *ḳâḍee*, judge, قاضي (قاضيّ) *ḳâḍeeya*, my judge.

Both the words أب *âb*, father, and أخ *akh*, brother, take the indefinite forms أبو *âboo* and أخو *akhoo* before these suffixes, thus:

أبي—أبوي *abooya*, my father, أخي — أخوي *akhooya*, my brother.
أبوك — كي *abook-ookee*, thy father, أخوك — كي *akhook-kee*, thy brother.
أبوه *aboohoo*, his father, أخوه *akhoohoo*, his brother.
أبوها *aboohâ*, her father, أخوها *akhoohâ*, her brother.
أبونا *aboonâ*, our father, أخونا *akhoonâ*, our brother.
أبوكم *abookoom*, your father, أخوكم *akhookoom*, your brother.
أبوهم / أبوهُنّ } *aboohoom*, their father, أخوهم / أخوهُنّ } *akhoohoom*, their brother.

It is to be observed that with these forms the position of the accent is changed.

62. The plural of substantives is treated in exactly the same way: كتبي *kutoobee*, my books, كتبك *kutoobak*, thy books, عمّاتنا *'ammâtnâ*, our aunts, أمّهاتكم *umm'hâtkoom*, your mothers, etc. The termination ين *een* of the regular masculine plural remains unchanged: خدّاميني *khaddâmeenee*, my servants, خدّامينك *khaddâmeenak*, thy servants, etc.; but the dual termination ين *ain* loses its ن before these suffixes, thus: يدين *yadain*, two hands, يدي (يَدَيَّ) *yadaiya*, my two hands, both my hands; عينين *'ainain*, two eyes, عينيك *'ainaik*, both thy eyes.

63. Possession is, however, expressed in the vernacular often by means of certain modes of construction, instead of by suffixes. The words employed are متاع *m'tâ'*, property, goods; حقّ *ḥakḳ*, right, lawful possession; مال *mâl*, property, possession. Thus, instead of *my book*, *thy book*, etc., the form *the book my property*, *the book thy possession*, etc., is used. Of the above words متاع is most used in Syria, but in Egypt it is replaced by بتاع *b'tâ'*; these are both treated as adjectives, and form their feminines thus, بتاعة *b'tâ'ah*, متاعة *m'tâ'ah*, and their plurals thus, بتوع *butoo'*, متوع *mutoo'*. The preceding substantive receives the article, ex. الكتاب بتاعي *el-kitâb b'tâ'ee*, my book; البندقية بتاعتك *el-bundooḳiyah b'tâ'etak*, thy gun; البيوت بتوعي *el-buyoot butoo'ee*, my houses.

Exercise 15.

أبوك هو حي ــ نعم ياسيدي ــ اسمه آي ــ هو اسمه بطرس (Peter) ــ
كم سنة عمره ــ خمسين (50) سنة ــ وأمّك ايش عمرها ــ أمي عمرها أربعين
(40) سنة ــ قد ايش عمر أختك ــ أختي عمرها عشرين (20) سنة ــ هي
لسا شابّة ــ ما هي عجوزة ــ انت من آي بلد ــ أنا من حلب ــ اسمك اي ــ
اسمي محمود ــ عمرك اي ــ عمري اربعين سنة ــ وأختك ايش اسمها ــ اسمها
فاطمة ــ فين بندقيتك ــ بندقيتي في الركن ــ فين كتابكم ــ كتابنا في الدولاب ــ
فين أخوكم ــ أخونا في البستان ــ جنينتنا بعيدة من المدينة ــ بستانكم ما هوش
بعيد أيضاً ــ لا ياسيدي هو غير بعيد ــ هو قريب من هنا ــ نعم ياسيدي ــ

حصاني ضعيف ــ حيلهم قوي كثير ــ هذا البستان غالي كتير بهذا الثمن ــ لباسهم
جديد ــ لباسنا ما كانش متمم ــ بيتهم كبير وجديد ــ كنت فين النهار دا ــ
انا كنت في جنينتهم النهار دا من الساعة سبعة للساعة تسعة ــ نهاركم سعيد ــ
آي زيكم ــ طيبين الحمد لله ــ از اي أبوكم ــ أبونا كان عيّان ــ أخوكم كان
عيّان أيضاً ــ ليلتكم سعيدة

Exercise 16.

The man and the two mules of my father were in the garden this morning. How is your father to-day? He is very ill, and my mother also. What is his age? He is forty, but my mother is still young. Is your daughter young or old? She was ten years old to-day. What is the name of the servant who was in your house yesterday? His name is Ali, and his brother's name is Abdullah. At what o'clock will their friends and neighbours be in the gardens of the king? At about seven o'clock to-night. The two brothers of the king of Persia were in the city of Bagdad, but the king was in his own country. Is this road straight between the town and the village? The book is yours, but the paper and pens are mine. How many pens have you? Three or four. Bring them to me here.

Vocabulary.

حَي *ḥai*, living.
سَنَة *senah*, } year, s.
سِنين *seneen*, }
دُغْرِي *dooghree*, straight.
لِباس *libâs*, clothing.
سَيّد *sayyid*, gentleman.
إِسْم *ism*, name.

شَابّ *shâbb*, young.
أيضاً *'aeeḍan*, also.
شال *shâl*, shawl.
مُتمّم *mutammam*, finished, ready.
حَال *ḥâl*, } state, condition.
أحوال *aḥwâl*, }

Conversation.

اسمك آي *ismak ay*, what is your name?
اسمي عبد الله *ismee 'abd-allâh*, my name is Abdullah.
كم سنة عمرك *kam senah 'oomrak*, how old are you?

ايش زيّك - كيف حالك *aish zayyak* or *kaif ḥâlak*, how are you?

الحمد للّه بكل خير *el-ḥamd lillâh b'kull khair*, quite well, thank God!

نهارك سعيد *nehârak sa'eed*, good day to you.

مسا الخير *masâ el-khair*, good evening.

ليلتك سعيدة *lailtak sa'eedah*, good night to you.

انت جيعان *ente gee'ân*, are you hungry?

انا جيعان كثير *ana gee'ân keṭeer*, I am very hungry.

تأكل آي *tâkool ay*, what will you eat?

أكل ايش ما كان *akool aish mâ kân*, I will eat anything.

LESSON IX.

64. The same suffixes, as given in the last lesson, are also affixed to the prepositions.

Thus to (عِنْدَ) عند *'and*, at, with, in possession of:

عندي *'andee*, with me. عندنا *'and'nâ*, with us.

عندك *'andak-ik*, with thee. عندكم *'and'koom*, with you.

عنده *'and'hoo*, with him. عندهم *'and'hoom*, with them.

عندها *'and'hâ*, with her.

عندي كتاب *'andee kitâb*, with me is a book, i.e. I have a book.

كان عندي كتاب *kân 'andee kitâb*, I had a book.

عندي فلوس *'andee feloos*, I have money.

ما عنديش فلوس *mâ 'andeesh feloos*, I have no money.

ما عندكش عيش *mâ 'andak'sh 'aish*, hast thou no bread?

ما عنديش *mâ 'andeesh*, I have none.

ما عندكش ساعة *mâ 'andak'sh sâ'ah*, hast thou not a watch?

نعم عندي ساعة جديدة *na'am 'andee sâ'ah gedeedah*, yes, I have a new watch.

عندنا نجّارين *'and'nâ naggâreen*, we have carpenters (amongst us).

ما عندكمش طواحين *mâ 'and'koom'sh ṭawâḥeen*, have you any mills?

65. The meaning of 'to have' is also expressed by means of the

prepositions ل *l'*, to, and مع *má'a* or *ma'*, with, as well as by عند, which are joined to the suffixes:

Very vulgar form for both		
ويّاي	لي *lee*, to me.	معي *ma'aee*, with me.
ويّاك	لك *lak*, *lik*, to thee.	معك *ma'ak-'ik-kee*, with thee.
ويّاه	له *lahoo*, *l'hoo*, *loh*, to him.	معه *ma'hoo*, with him.
ويّاها	لها *lahâ*, *l'hâ*, to her.	معها *ma'hâ*, with her.
ويّانا	لنا *lanâ*, *l'nâ*, to us.	معنا *ma'nâ*, with us.
ويّاكم	لكم *lukoom*, *l'koom*, to you.	معكم *ma'koom*, with you.
ويّاهم	لهم *luhoom*, *l'hoom*, to them.	معهم *ma'hoom*, with them.

هذا البيت لك *hâza el-bait lak*,
البيت دا بتاعك *el-bait da b'tá'ak*, } this house belongs to you.

هذا السكين لي *hâza es-sakkeen lee*,
المطوي دا بتاعي *el-matowâ da b'tá'ee*, } this is my knife.

هذا لنا *hâza l'nâ*,
دا بتاعنا *da b'tá'nâ*, } this belongs to us.

يكون له أشغال كثيرة *yekoon l'hoo ashghâl keteerah*, he will have much business.

ما لهمش صبر *mâ l'hoom'sh sabr*,
ما عندهمش صبر *mâ 'and'hoom'sh sabr*, } they have no patience.

معي سكين *má'aee sakkeen*,
في وياي مطوي *fee wayâya matowâ*, } I have a knife with me.

كان معنا ست قروش *kân ma'nâ sitt koroosh*, we had six piastres with us.

ما معكش فلوس *mâ ma'ak'sh feloos*, hast thou not any money with thee?

66. عند *'and* expresses more the temporary possession of things and persons, ل *l'* the ideal and permanent ownership, and مع *ma'a* 'the having with one,' or 'taking with one.' I shall have, thou shalt have, etc. etc. are rendered by يكون لي *yekoon lee*, يكون لك *yekoon lak*.

67. **NUMBERS** (*continued*).

11.	١١	احد عشر	*'aḥad-'asher,*	fem.	احدي عشرة	*iḥda-'ashrah.*
12.	١٢	اثنا عشر	*eṭn' 'asher,*	„	اثنتا عشرة	*eṭnetâ-'ashraḥ.*
13.	١٣	ثلاثة عشر	*ṭelâṭet-'asher,*	„	ثلاث عشرة	*ṭ'lât-'ashrah.*
14.	١٤	اربعة عشر	*arba'at-'asher,*	„	اربع عشرة	*arba'-'ashrah.*
15.	١٥	خمسة عشر	*khamset-'asher,*	„	خمس عشرة	*khams-'ashrah.*
16.	١٦	ستة عشر	*sittet-'asher,*	„	ست عشرة	*sitt-'ashrah.*
17.	١٧	سبعة عشر	*sab'at-'asher,*	„	سبع عشرة	*sab'-'ashrah.*
18.	١٨	ثمانية عشر	*ṭ'mânyet-'asher,*	„	ثمان عشرة	*ṭ'mân-'ashrah.*
19.	١٩	تسعة عشر	*tis'at-'asher,*	„	تسع عشرة	*tis'-'ashrah.*

NOTE—In the vernacular the above are shortened into—

11. *aḥdâsh.*	14. *arba'tâsh.*	17. *saba'tâsh.*
12. *eṭnâsh.*	15. *khamstâsh.*	18. *ṭ'mantâsh.*
13. *ṭelaṭâsh.*	16. *sittâsh.*	19. *tisa'tâsh.*

68. After numbers from *eleven* upwards, the substantive is put in the *singular.*

After كم or كام *kâm,* how much? the substantive is also in the singular.

Exercise 17.

ما عندكش قلم ـ عندي أقلام وحبر وورق ـ ياولد هات القلم والدواة ـ هل عندهم كتب ـ نعم عندهم كتاب واحد ـ عنده أولاد ـ أيوا يا سيدي عنده ثلاثة ـ همامش كبار ـ لا يا سيدي هم صغيرين ـ كم أخ عندك ـ ما عنديش ـ عندها أخين ـ عندك جوخ اسود ـ أي نعم يا سيدي عندي جوخ اسود عريض ـ عندها هدوم جديدة ـ ما عندكش ساعة ـ نعم عندي ساعة جديدة ـ لنا دار كبيرة ـ هذه الدار لك ـ يكون لنا فلوس كثير ـ ما يكون لهمش فلوس بالكفاية ـ ما يكونش عندي خوف ـ يكون لي خمسة عشر قرش في الجمعة ـ كم سنة لها ـ بعد اربعة أيام يكون لها ثلاثة عشر سنة ـ فين كنت انت امبارح ـ انا كنت في البستان ـ ويا مين كنت انت

هناك ـ مع ابويَ ـ فين كان اخوك ـ هو كان اليوم معي ـ فين اختك
هل كانت هي معك أيضاً ـ معكش فلوس ـ أي نعم معي اثنا عشر قرش ـ
معه ثلاثة قروش في جيبه ـ أخوها كان ويانا ـ كم سنة عمرك ـ عمري
تسعة عشر سنة ـ عمرها ستة عشر سنة ـ القمح دي الوقت غالي كثير سعره أُربعة
قروش ـ هذا الماس (الالماس) وزنه ثلاثة قراريط ـ أكان في الليل مطر ـ ما كان
مطر ربما يكون عندنا مطر اليوم

Exercise 18.

My father has two horses, three mules, and eighteen camels. Where are your sister's children to-day? They were in the garden at ten o'clock, but now they are perhaps in the house with their mother. Who was with you, yesterday, in the town? My friend Abdullah's two sons, and this man's daughter. That horse is weak; he was strong enough yesterday, perhaps he is tired with the journey. How much money is there in this purse of your brother? There are twelve piastres and two pounds. He is very rich with so much money. Will the merchants have any diamonds in the market next week? I do not know (ما أعرفش), but I think the merchant Abdullah will have some.

Vocabulary.

قَلَم *ḳalam*, } reed pen, s.
أقْلَام *aḳlâm*, }

دَوَاة *dawât*, inkstand.

جوخ *gookh*, cloth.

خَوف *khauf*, fear.

الماس ـ ماس *el-mâs*, *mâs*, diamond.

وَزْن *wazn*, weight.

مِيزان *meezân*, scale, balance.

قيراط *ḳeerâṭ*, } carat, s.
قَراريط *ḳarâreeṭ*, }

رُبَّما ـ يمكن *rubbimâ*, *yimkin*, perhaps.

مُسْتَقْبل *mustaḳbil*, next.

Conversation.

صباح الخير or نهارك سعيد يا سيدي *ṣabâḥ el-khair* or *nehârak sa'eed yâ seedee*, good morning, sir!

نهارك سعيد و مبارك *nehârak sa'eed wa mubârak*, good morning to you!

انشاء الله تكون في غاية الصحة *inshâ allâh tekoon fee ghâyit aṣ-ṣaḥḥah*, I hope you are quite well.

انا بخير الحمد لله *ana b'khair el-ḥamd lillâh*, I am quite well, thank God!

كيف حال أبوك *kaif ḥâl abook*, how is your father?

هو عيّان النهار دا *hooa 'ayyân en-nehâr da*, he is ill to-day.

شفاه الله or الله يشفيه *shafâh allâh* or *allâh yeshfee'h*, may God cure him.

كم سنة لك هنا *kam senah lak henâ*, how many years are you here?

في الشهر الجاي يصير لي ثلاث سنين *fee'sh-shahr el-gâee yeṣeer lee ṭ'lâṭ seneen*, next month will be three years.

LESSON X.

69. The preposition علي *'ala*, 'on,' is joined to the suffixes thus:

عليّ *'alayya*, on me.	علينا *'alainâ*, on us.
عليك — كي *'alaik-kee*, on thee.	عليكم *'alaikoom*, on you.
عليه *'alaih*, on him.	m. عليهم *'alaihoom*, on them.
عليها *'alai'hâ*, on her.	f. عليهنّ *'alaihunna*, on them.

علي اليمين *'ala'l-yemeen*, on *or* to the right.

علي الشمال *'ala'sh-shemâl*, on *or* to the left.

الحق عليّ *el-ḥakk 'alayya*, the right is on me, i. e. I am wrong.

الحق عندي — الحق وياي *el-ḥakk 'andee* or *wayâya*, I am right.

ما كانش الحق عليك *mâ kân'sh el-ḥakk 'alaik*, thou wast not wrong.

علي عيني و رأسي *'ala 'ainee wa' râsee*, on my eye and head, i. e. as you may command.

70. علي placed after an adjective has the meaning of 'for,' ex.

هذا الحصان غالي عليك *hâza el-ḥuṣân ghâlee 'alaik*, this horse is dear for you.

الكتاب دا صعب كثير عليها *el-kitâb da ṣa'b keṭeer 'alai'hâ*, this book is too difficult for her.

هذا الفرش قصير جداً عليّ *hâza el-farsh ḳaṣeer giddan 'alayya*, this bed is too short for me.

71. In apposition with ل *l'* both علي and عند express the idea of a *debt* or *obligation;* the first being conjoined with the particle making the claim, the two last with that representing the debtor or person under obligation, ex.

لي حق عليك *lee ḥaḳḳ 'alaik*, I have a claim against you.

لي عليك دعوي *lee 'alaik da'wâ*, I have a claim against you.

لي دين عليك *lee dain 'alaik*, you are indebted to me.

NUMBERS (*continued*).

72.

20.	٢٠	عشرين	*'ash'reen.*	60.	٦٠	ستين	*sitteen.*
30.	٣٠	ثلاثين	*ṭ'lâṭeen.*	70.	٧٠	سبعين	*sab'een.*
40.	٤٠	أربعين	*arba'een.*	80.	٨٠	ثمانين	*ṭ'mâneen.*
50.	٥٠	خمسين	*khamseen.*	90.	٩٠	تسعين	*tis'aeen.*

The intermediate numbers, 21, 22, 23, etc., are formed by prefixing the lesser number coupled by و to the larger:

21.	٢١	واحد وعشرين	*wâḥid wa'ash'reen.*
22.	٢٢	اثنين وعشرين	*eṭnain wa'ash'reen.*
23.	٢٣	ثلاثة وعشرين	*ṭ'lâṭah wa'ash'reen.*
		etc.	etc.

73.

100.	١٠٠	ماية or ميّة	*mâyah* or *meeyah.*
101.	١٠١	مية و واحد	*meeyah wa wâḥid.*
102.	١٠٢	مية و اثنين	*meeyah wa eṭnain.*
103.	١٠٣	مية و ثلاثة	*meeyah wa ṭ'lâṭah.*
200.	٢٠٠	مايتين or ميتين	*mâyetain* or *meetain.*

300.	٣٠٠	ثلاثماية or ثلاثمية	*ṭ'lâṭmâyah* or *ṭ'lâṭmeeyah.*
400.	٤٠٠	اربعمية	*arba'meeyah.*
500.	٥٠٠	خمسمية	*khamsmeeyah.*
600.	٦٠٠	ستمية	*sittmeeyah.*
700.	٧٠٠	سبعمية	*sab'ameeyah.*
800.	٨٠٠	ثمانمية	*ṭ'mânmeeyah.*
900.	٩٠٠	تسعمية	*tis'meeyah.*

For 300, 400, etc., the common forms ثلثمية *ṭulṭmeeyah,* ربعمية *roob'meeyah,* etc., are also in use.

74.	1000.	١٠٠٠	الف	*elf.*
	2000.	٢٠٠٠	الفين	*elfain.*
	3000.	٣٠٠٠	ثلاثة آلاف	*ṭ'lâṭet-elâf.*
	10000.	١٠٠٠٠	عشرة آلاف	*'asharet-elâf.*
	20000.	٢٠٠٠٠	عشرين الف	*'ash'reen elf.*
	1000000.	١٠٠٠٠٠٠	الف الف or مليون	*elf-elf* or *milyoon.*
	3000000.	٣٠٠٠٠٠٠	ثلاث ملايين	*ṭ'lâṭ milâyeen.*

EXAMPLES: 4593. — ٤٥٩٣ — أربعة آلاف و خمسمية و ثلاثة و تسعين *arba'et elâf wa khamsmeeyah wa ṭ'lâṭah wa tis'aeen.* 25,865,477. — ٢٥٨٦٥٤٧٧ — خمسة وعشرين مليون و ثمانمية و خمسة و ستين الف و أربعمية و سبعة و سبعين *khamsah wa'ash'reen milyoon wa ṭ'mânmeeyah wa khamsah wa sitteen elf wa arba'meeyah wa sab'a wa sab'aeen.*

75. In combining the hundreds with tens or lower numbers, the substantive can be placed immediately after the hundreds, ex.

مية قرش و اثنين *meeyat ḳirsh wa eṭnain,* 102 piastres.

ثلاثمية عسكري وعشرة *ṭ'lâṭmeeyat 'askaree wa'asharah,* 310 soldiers.

The word بعد *ba'd,* 'after,' can also be used to combine numbers, ex.

ميتين بعد الالف *meetain ba'd el-elf,* 200 after the 1000, i. e. 1200.

76. If a date is to be expressed, then the number is preceded by the feminine سنة *senah,* year, without any article, ex.

1883. — ١٨٨٣ — سنة الف و ثمانمية و ثلاثة و ثمانين
senet elf wa ṯ'mânmeeyah wa ṯ'lâṯah wa ṯ'mâneen.

77. If there is the definite article before a number in English, then there is also one in Arabic, ex.

الخمسة غروش *el-khamsah ghoroosh*, the 5 piastres.
السبعة وعشرين خاروف *es-sab'ah wa'ashreen khâroof*, the 27 sheep.
الاربعة والعشرين عسكري *el-arba'ah wa'l'ash'reen 'askaree*, the 24 soldiers.

Exercise 19.

كتابي علي السفرة — البرنيطة بتاعتك ما هيش علي السفرة — سكيني علي السرير — فين منديلي — منديلك ما هوش هنا — منديلك في الدولاب علي الشمال — فين كتابها — كتابها هو علي السرير علي اليمين — هذا البيت عليّ باربعين كيس — البستان دا عليه بثلاثة أكياس — هذا البيت غالي كثير عليّ بهذا الثمن — البستان دا للبيع — بكم — بسبعة أكياس — هو غالي عليّ — الجزمة دي ضيقة علي رجلي — هذا الكتاب صعب علينا — علي رأيه هذا يكون غير نافع — علي رأيي هذا يكون شيٌ نافع — علينا خوف منهم — ما عليكش خوف مني — ما كانش للحق عليه — للحق عنده — للحق بيدكم — له كل يوم درس واحد — عندي درسين النهادا — لها مهر ثلاثة آلاف دينار — لي شهرية أربعين غرش — لها ولدين لاراحة للحسود — هذا التاجر عنده فلوس كثير — هل عندك سكاكين وشوكات انكليزي — ما معكش فلوس — أيوه معي عشرين قرش — معنا كيسين — الدكان دا كويّس فيه كل شيٌ في محلة — لا فايدة في الجهل — لي حقّ عليه — كم لك عليه — لي عليه ثلاثة و تسعين قرش — لي عليها دعوة — كم لك عليها — لي عليها ثلاثة أكياس — المرأة دي لها دين عليّ — مالهاش قيمة كبيرة عندي — لها عندي أربعين فضة — لنا عندكم الف قرش — كم لكم عندنا — لنا عندكم ميتين و ثلاث جنيات — كم لها عندي — لها عندك ثلاثة وأربعين قرش — مالكش عندي ولابارة

Exercise 20.

That bed is too long for you. It is only five feet long. There is a beautiful house on the mountain with a large garden near

the river. Who does it belong to? It belongs to the father of my friend Abdullah. How much did it cost him? It cost him 20,000 dinars. The house was very dear at that price. Truly you are right, and it is now for sale. For how much? For half price. This lesson is a great deal too hard for me. Do not be afraid of it. This soldier has a claim against you. He says (يقول) you owe him 15 piastres. He is wrong, I owe him nothing. What are your monthly wages? I get 30 piastres a month and my meat and drink. That is very good.

Vocabulary.

سُفْرَة *sufrah*, table.
سَرِير *sareer*, bedstead.
مَنْدِيل *mendeel*, handkerchief.
كِيس *kees*, } purse, s.
أكياس *ekyâs*, }
جَزمَة *gazmah*, boots.
رأي *râe*, opinion.
مَهْر *mahr*, dowry.
شَهْرِيَّة *shehreeyah*, monthly wages.
رَاحَة *râḥah*, quiet.
حَسُود *ḥasood*, envious.

شوكة *shoukah*, fork.
انكليزي *ingeleezee*, English.
دُكّان *dukkân*, shop.
مَحَل *m'ḥall*, place.
فايدة *fâeedah*, use.
فِضّة *faḍḍah*, penny.
طُول *ṭool*, length.
ما — ولا *mâ*, *walâ*, not at all.
جَهْل *gahl*, ignorance.
قيمة *ḳeemah*, value.
فَقَط *faḳaṭ*, only.
غلطان *ghalṭân*, wrong.

Conversation.

السلام عليكم *es-salâmu 'alaikoom*, peace be unto you!
و عليكم السلام *wa 'alaikoom es-salâm*, and on you be peace!
ما عليكش خوف *mâ 'alaik'sh khauf*, be not afraid!
ما فيش عليّ خوف منّك or مش خايف منّك *mâ feesh 'alayya khauf minnak* or *moosh khâeef minnak*, I am not afraid of you.

هذا الرجل له دين علينا ***hâza er-râgul l'hoo dain 'alainâ***, we owe this man something.

له عندي الف قرش ***l'hoo 'andee elf ḳirsh***, I owe him 1000 piastres.

بكم تبيع هذا الحصان ***b'kâm tebee' hâza el-ḥuṣân***, for how much do you sell this horse?

ثَمَنُهُ ثلاثمية جنه ***ṭaman'hoo ṭ'lâṭmeeyat guinneh***, its price is 300 pounds.

غالي عليّ كثير بالثمن دا ***ghâlee 'alayya keṭeer b'iṭ-ṭaman da***, it is too dear for me at that price.

LESSON XI.

78. The prepositions ب *b'*, at, for, في *fee*, in, بين *bain*, between, من *min*, from, الي *ila*, to, up to, etc., are joined to the suffixes in a similar manner to عند, علي, and ل.

79. Some words, which are originally nouns, appear, when joined to the suffixes, to be used adverbially, ex.

مِثل ***miṭl***, similitude, likeness.
مِثلي ***miṭlee***, my likeness, i.e. like me.
مِثلك ***miṭlak***, like thee.
مِثله ***miṭl'hoo***, like him.

قَدّ ***ḳadd***, stature.
قدّي ***ḳaddee***, like me.
قدّك ***ḳaddak***, like thee.
قدّه ***ḳadd'hoo***, like him.

زيّ ***zayy***, form.
زيّي ***zayyee***, my form, i.e. like me.
زيّك ***zayyak***, like thee.
زيّه ***zayy'hoo***, like him.

هو مثلك في العلم ***hooa miṭlak fee'l-'ilm***, he is thy equal in knowledge.

هو مثل الوحش ***hooa miṭl el-waḥsh***, he is like a wild animal.

الجاهل مثل الاعمي ***el-gâhil miṭl el-â'ma***, the ignorant are like the blind.

هو قدّك في العمر *hooa ḳaddak fee'l-'oomr*, he is your equal in age.

نحن مش قدّكم *naḥn moosh ḳadd'koom*, we are not your equals.

الحصان ما هوش كبير قدّ الفيل *el-ḥuṣân mâ hoosh kebeer ḳadd el-feel*, the horse is not so large as the elephant.

أنت زيّي *ente zayyee*, thou art like me.

أنا ما انيش قوي زيّك أنت *ana mâ aneesh ḳowee zayyak ente*, I am not so strong as you.

80. مثل ما *mitl mâ*, قدّ ما *ḳadd mâ*, زيّ ما *zayy mâ*, بقدر or بقدر ما *b'ḳadr* or *b'ḳadr mâ*, علي مقدار ما *'ala miḳdâr mâ*, قدّ ما — قدّ ما *ḳadd mâ—ḳadd mâ*, all mean *in the same degree, just as much, quite as much*, ex.

هذا بخيل بقدر ما هناك سخي *hâza bakheel b'ḳadr mâ hazâk sakhee*, this one is just as miserly as that one is generous.

الواحد سخي علي مقدار ما ذلك الآخر بخيل *el-wâḥid sakhee 'ala miḳdâr mâ dhâlik el-âkher bakheel*, the one is generous to the same extent that the other is avaricious.

عندي قدّ ما عندك *'andee ḳadd mâ 'andak*, I have quite as much as you.

عندي مثل ما عندك من الفلوس *'andee mitl mâ 'andak min el-feloos*, I have just as much money as you.

قدّ ما أنا فقير قدّ ما هو غني *ḳadd mâ ana faḳeer ḳadd mâ hooa ghanee*, he is as rich as I am poor.

81. بعض (بَعْضٌ) *ba'aḍ*, a certain one, one.

بعضنا *ba'aḍnâ*, a certain one of us.

بعضكم *ba'aḍkoom*, one of you.

بعضهم *ba'aḍ'hoom*, one of them.

زيّ بعضهم *zayy ba'aḍ'hoom*, one like the other of them.

زيّ بعضه *zayy ba'aḍ'hoo*, one like another.

هذا زيّ بعضه عندي *hâza zayy ba'aḍ'hoo 'andee*, this is all the same to me.

82. The proper adverb of comparison is كَ *ka*, as, like, which is joined to the following word, ex.

الماء بارد كالثلج *el-mâ bârid ka-eṭ-ṭalg*, the water is as cold as ice.

غنا بلا سخا كشجرة بلا ثمر *ghinâ b'lâ sakhâ ka-shagarah b'lâ ṭamar*, riches without liberality is like a tree without fruit.

شخص بلا أدب كجسد بلا روح *shakhṣ b'lâ adab ka-gasad b'lâ rooḥ*, a man without manners is like a body without a soul.

In order to be able to add the suffixes to this كَ, it is combined with أنّ *ann*, in polite language: كأنّ *ka-ann*, like as, with the suffixes, كأنّي *ka-annee*, كأنّك *ka-annak*, etc. etc.

83. In Egypt اشزاي (derived from أي شي زي), corrupted into ازاي *azây* or ازيّ *azayy*, is used like the interrogative particle *how?* and takes the suffixes, ex.

الهوي ازي *el-howa azayy*, how is the weather?

ازاي الاحوال *azây el-aḥwâl*, what are the circumstances?

ازايّك *azayyak*, how are you?

84. كلّ *kull*, all, quite, every, is properly a noun (meaning *totality, whole*), and hence it can agree neither in number nor in gender with the following substantive, ex.

كلّ أحد — كلّ واحد *kull 'aḥad* or *kull wâḥid*, every individual.

كلّ امرأة *kull imrâh*, every woman.

كلّ الناس *kull en-nâs*, all men.

كلّنا *kull'nâ*, we all, all of us.

كلّكم *kull'koom*, all ye, all of you.

كلّهم *kull'hoom*, all of them.

بيته كله *bait'hoo kull'hoo*, **his whole house.**

يدّي كلّها *yaddee kull'hâ*, **my whole hand.**

الناس كلّهم *en-nâs kull'hoom*, **all mankind.**

Exercise 21.

كلّ شيٌ له ابتدا وكلّ شيٌ يكون له انتها ـ كلّنا تحت يده ـ كلّكم تحت
حكمي ـ محمد عليه لحسن مابة افرنك ـ كم لك علي محمد ـ لي علي محمد
خمسين جنية ـ الامير دايماً معه عشرة رجال ـ أخونا طيب مع كلّ الناس ـ
كان نهر عريض بين المدينتين ـ هل هو صاحبك ـ نعم صاحبي وشريكي
وكلّ شيٌ بيننا شركة ـ كان بيني و بينه قدمين ـ البيت دا له في الطول عشرة
خطوات وفي العرض تسعة ـ الاوضة دي لها في العرض سبع خطوات وفي
الطول مثلها ـ هذه المدينة دايرها ثمانية أميال ـ هذه البلد فيها رَخَا في كلّ شيٌ ـ
للحياة يكون فيها شر وخير ـ هو مثلي في العمر ـ أنا ما انيش مثله في العلم ـ
أنا ما انيش عالم قدّه ـ قدّ ما أنا مليح أنت قبيح ـ عليه دين قدّ ما عليك ـ
عندنا مثل ما عندكم ـ زينب ما هيش جميلة زيّ هند ـ القاضي ما هوش غني
زيّ التاجر ـ هذا القطن هو أبيض زيّ الثلج ـ ما عندوش عقل ـ هو كانه
(as if he were) رجل بلا عقل ـ ما فيش خوف للخيل وللبغال في هذا
السكة ـ لا ما فيش خوف

Exercise 22.

My brother is like me, but your cousin is not like her sister. The cat is not as large as the dog. That merchant is as rich as this man is poor. No, he is just as rich as the merchant, but he is not so generous. Have you much money? I have as much as he has, but not enough for the price of this house. Is the water cold? Yes, sir, it is as cold as ice. Bring me some to drink in a glass. How large is your uncle's garden? It is forty paces long and thirty-five paces wide. There are a great many flowers, plants, and trees in it.

Vocabulary.

زَهْر *zahr*,	زُهور *zuhoor*,	flower, s.
إبتِدا *ibtidâ*,		commencement.
إنتِها *intihâ*,		end.
حُكم *ḥukm*,		rule, command.
مُحَمَّد *Muḥammed*, حَسَن *Ḥassan*, مَحْمُود *Maḥmood*, زَيْنَب *Zeinab*, هِند *Hind*,		proper names.
فَكّة *fakkah*,		change.
شُرب *shoorb*,		drinking.
افرنك *afrank*,		franc.
ذِمّة *dhummah*,		obligation.
أمِير *ameer*,		prince.
شَرِيك *shareek*,		companion.
شَرِكة *sharikah*,		partnership.
قَدَم *ḳadam*,	أقدَام *aḳdâm*,	foot, feet.
خَطْوة *khaṭwah*,		step, pace.
عَرض *'arḍ*,		breadth.
مِيل *meel*,	أميال *amyâl*,	mile, s.
شَرّ *sharr*,		evil.
قُطن *ḳoṭn*,		cotton.
دَاير *dâeer*,		circumference.
رَخَا *rakhâ*,		superfluity.
حَياة *ḥaiyât*,		life.
قَبِيح *ḳabeeḥ*,		ugly, low, common.
كُبَايَة *kubâyah*,		glass.

Conversation.

من أين الطريق الي ستانبول *min ain eṭ-ṭareeḳ ila stâmbool*, whence is the road to Constantinople?

من هنا الي هناك ستة أميال *min henâ ila henâk sittet-amyâl*, from here to there is six miles.

أربعة و ستة عشرة *arba'ah wa sittah 'ash'rah*, 4 and 6 (make) 10.

اثنين بالنسبة لاربعة مثل ثلاثة بالنسبة لستة *eṭnain bi'n-nisbah l'arba'ah miṭl ṭ'lâṭah bi'n-nisbah l'sittah*, 2 is to 4, as 3 is to 6. 2 : 4 :: 3 : 6.

أنا ممنون لك *ana memnoon lak*, I am obliged to you.

هذا الجبل علي بعد ثلاثة أميال من هنا *hâza el-gabel 'ala bu'ad t'lâtet amyâl min henâ*, this mountain is distant three miles from here.

الشبابيك علي الحارات والحيشان *esh-shibâbeek 'ala'l-ḥârât wa'l-ḥeeshân*, the windows give on to the streets and courtyards.

كل شيء عنده مثل بعضه *kull shay 'and'hoo mitl ba'aḍ'hoo*, everything is the same to him.

LESSON XII.

ON THE GENITIVE.

85. The genitive is distinguishable by placing the noun to be put in the genitive case immediately after the governing substantive of the first termination, the latter being written *without the article*, ex.

بيت القاضي *bait el-kâḍee*, the house of the judge.

ابن الملك *ibn el-melik*, the son of the king.

بنت السلطان *bint es-sulṭân*, the daughter of the sultan.

كتاب أخي *kitâb akhee*, the book of my brother.

86. If, however, the substantive of the first termination is to retain an indefinite form, then the phrase must be rendered in a roundabout way, ex.

أحد خُدّام القنصل *aḥad khooddâm el-kunṣool*, one of the servants of the consul.

احدي بنات الحاكم *ehda banât el-ḥâkim*, a daughter of the governor.

قنديل من هذه القناديل *kandeel min hâzee el-kanâdeel*, one of these lamps.

شباك من هذه الشّبابيك *shibbâk min hâzee es-shibâbeek*, one of these windows.

87. If several dependent genitives follow one another, then only the last of them is determined by the article or pronominal suffix, ex.

نور شُعاع الشّمس *noor shu'â' es-shems*, the light of the rays of the sun.

ساعة وُصول هذه الورقة *sâ'at wuṣool hazee el-waraḳah*, the hour of arrival of this letter.

أخت زوجة صاحبي *ukht zauget ṣâḥibee*, the sister of my friend's wife.

88. On the other hand, two or more nouns of the first termination cannot precede a common genitive; but the *second* must in this case be placed after it, and receive the corresponding suffix, i. e. instead of saying *the brother and the sister of the father*, we must say *the brother of the father and his sister*, ex.

بيت التاجر و بستانه *bait et-tâgir wa bustân'hoo*, the house and garden of the merchant.

حصان الرجل و بغله *ḥuṣân er-râgul wa baghl'hoo*, the horse and mule of the man.

89. If the noun of the first termination is more clearly defined by an adjective or numeral, then they also must follow the genitive, ex.

ساعة يوسف الجديدة *sâ'at yoosuf el-gadeedah*, Joseph's new watch.

ثلث الليل الاوّل *ṭulṭ el-lail el-awwal*, the first third of the night.

90. From the preceding examples it will be seen that the ة at the end of feminine nouns, which are placed before a genitive, is pronounced like *t*, when this *t* is capable of being pronounced euphonically with the following sound; but if it is not, then it is pronounced as *eh* or *ah*, as is always the case before adjectives, ex. شجرة عالية *shagarah 'aliyah*, not *shagaret 'aliyah*.

The feminine words in ا also, as a rule, change this into ة before a genitive, ex.

دنية الله *dunyat allâh*, God's world.

91. Compound words are expressed in Arabic by means of the genitive, ex.

ملعقة الشوربة *mal'akat es-shoorbah*, the gravy spoon.

باب المدينة *bâb el-medeenah*, the town-gate.

92. In the same way, the material out of which anything is made is placed after the noun, or مِنْ *min*, of, out of, is used, ex.

باب خشب or من خشب *bâb khashab* or *min khashab*, a wooden door.

شمعدان ذهب كبير *shama'dân dhahab kebeer*, a large golden candlestick.

93. The idea of a portion or part is also expressed thus, ex.

قطعة حبل *kiṭ'at ḥabl*, a piece of rope.

لقمة عيش *lukmat 'aish*, a mouthful of bread.

كباية ماء *kubâyat mâ*, a glass of water.

ثلاثة أرطال سكر *t'lâṭet arṭâl sukkar*, 3 pounds of sugar.

أربعة روس خيل *arba'ah roos khail*, 4 head of horses.

خمسة عشر راس خيل *khamstâsher râs khail*, 15 head of horses.

94. If the noun of the first termination before a genitive is a *dual* noun, or a regular plural in ين *een*, then in both cases the terminal ن should be elided, but the vernacular, however, retains the ن of the plural always, (except in بني *benee*, in place of بنين *beneen*, sons, ex. بني آدم *benee âdam*, the sons of Adam, i.e. mankind,) and only elides the ن of the *dual* in certain cases, ex.

سنين الصبا *seneen eṣ-ṣibâ*, the years of youth.

خياطين المدينة *khayyâṭeen el-medeenah*, the tailors of the town.

95. The genitive can also be expressed by means of the possessive suffixes, and in place of saying *the height of this house is about* 60 *feet*, one can say *this house, its height is about* 60 *feet*, ex.

هذا البيت ارتفاعه ستين قدم *hâza el-bait irtifâ'hoo sitteen kadam*, this house is 60 feet high.

هذه السكيبة وزنها قنطار *hazee es-sikeebah wazn'hâ kanṭâr*, the weight of this bale is a cwt.

96. A common manner of expressing the relation of the genitive is by the use of متاع *m'tâ'*, or in Egypt of بتاع *b'tâ'*, ex.

الدار بتاع شريكي *ed-dâr b'tâ' shareekee*, my partner's house.

الصندوق بتاع المسافر *eṣ-ṣandooḳ b'tâ' el-musâfir*, the traveller's box.

97. FRACTIONS OF NUMBERS.

نصف — نص *nuṣf, nuṣ*, a half.

ثلث *ṭulṭ*, a third.

ثلثين *ṭulṭain*, two-thirds.

ربع *roob'*, a quarter.

خمس *khums*, a fifth.

خمسين *khumsain*, two-fifths.

ثلاثة أخماس *ṭ'lâṭet akhmâs*, three-fifths.

سدس *soods*, a sixth.

سبع *soob'*, a seventh.

ثمن *ṭoomn*, an eighth.

تسع *toos'*, a ninth.

عشر *'ooshr*, a tenth.

واحد من احدي عشر *wâḥid min aḥdâsher*, an eleventh.

واحد من اثنا عشر *wâḥid min eṭnâsher*, a twelfth.

واحد من عشرين *wâḥid min 'ash'reen*, a twentieth.

نصف الشهر *nuṣf esh-shahr*, the half or middle of the month.

نص رطل *nuṣ raṭl*, ½ pound.

ثلاثة أرباع رطل *ṭ'lâṭet arbâ' raṭl*, ¾ pound.

ساعتين و ربع *sâ'atain wa roob'*, 2¼ hours.

Exercise 23.

الفصل ثلاثة أشهر — السنة فيها أربعة فصول وهي فصل الربيع و فصل الصيف و فصل الخريف و فصل الشتاء — الخريف اوان الفواكة — الفرس شريكة الانسان في أشغال الحرس والحروب — الانسان له عينين لحاسّة البصر واذنين لحاسّة السمع — أجناس الحيوانات كثيرة الثور والعجل والبقر لحومها نافعة لغذا الانسان وكذلك لبن البقر والمعز — كم عدد أهل مصر — أهل برّ مصر ما عدا القاهرة

مليونين وتسعمية الف — عدد اهل بلاد اوستريا أربعين مليون — هذا كان نصيحة أبي و أمي — حياة الدنيا فيها بخت أبيض واسود — من ابتدا الزمان العلم كان مشهور في بلاد الشرق — ازي الست — هي طيبة الحمد لله — من كان سبب هذا — أنا ما كنت سبب هذا — ياولد هات علبة الشاي — فين أبريق القهوة — هات ملعقة الشوربة — ايش صنعة أبوك — أبي هو خواجة — ايش كار خاله — خاله هو صايغ — هذا البستان طوله أربعين قدم وعرضه خمسين — هوأبو الفقرا والمساكين — رأس الحكمة مخافة الله — العالِم بارض مولده كالذهب في معدنه

Exercise 24.

The judge's house is not very far from here. It is only about three miles distant. My uncle's daughters are pretty girls, but his sons are ugly. One of the king's servants was in the bazaar yesterday with my brother. A daughter of the prince was with her mother early this morning in the garden near the river. Where is the brother of your friend's doorkeeper now? I think that he has gone (راح) to the market to-day. My brother's wife's father is a very learned man. What is his name? The judge's house and garden are very fine, but his brother's garden is not so fine. My father's new horse is very strong and beautiful. What was its price? Its price was 1000 golden dinars. The town-gate is very high and wide, and is made of wood. There was a large silver candlestick on the table in my room with some candles in it. Give me a piece of bread and a glass of water, for I am very hungry and thirsty. The merchant in the bazaar had 1350 pounds of tea, 3½ cwt. of sugar, and 450 ells of black and white cloth in his shop. This garden is 305 paces long by 63 wide, and the house in it is 40 feet high. What is the weight of this bale of cotton? It weighs about 1¾ cwt. It is all the same to me.

Vocabulary.

فَصْلُ الرَّبِيع *faṣl er-rabee'*, spring.
فَصْلُ الصَّيف *faṣl eṣ-ṣaif*, summer.
فَصْلُ الخَرِيف *faṣl el-khareef*, autumn.
فَصْلُ الشِّتَاء *faṣl esh-shitâ*, winter.
الغِذا *el-ghidhâ*, food.
كَذَلِك *kazâlik*, also.
لَبَن *leben*, milk.

الفَوَاكَه	*el-fowâkah*, fruits.	مَعز	*ma'az*, goat.
الفَرَس	*el-faras*, mare.	عَدَد	*'adad*, number.
الحَرَس	*el-ḥaras*, garrison.	نَصِيحَة	*naṣeeḥah*, advice.
حَرب	*ḥarb*, } war, s.	ما عَدَا	*mâ 'adâ*, leaving out.
حُروب	*ḥuroob*, }	صَنْعَة	*ṣan'ah*, profession.
لِحَاسّة	*liḥâsseh*, for the sense.	صايغ	*ṣâegh*, goldsmith.
البَصَر	*el-baṣar*, sight.	حِكمَة	*ḥikmah*, science, wisdom.
السَّمَع	*es-sama'*, hearing.	مَخَافَة	*makhâfah*, fear.
الثور	*eṭ-ṭor*, bull.	مِيلاد	*meelâd*, birth.
العجل	*el-'igl*, calf.	مَعدَن	*ma'adan*, mine.
البقر	*el-baḳar*, cows.	علو	*'ulloo*, height.

Conversation.

هات لي قطعة حبل لاربط الصندوق دا *hât lee ḳiṭ'at ḥabl leearbuṭ eṣ-ṣandooḳ da*, give me a piece of rope to tie up this box.

كتّر خيرك ولكن هذه الحتة مش طويلة كفاية *kaṭṭar khairak walâkin hâzee el-ḥittah moosh ṭaweelah kafâyah*, thank you, but this piece is not long enough.

طيّب أنا أجيب لك غيرها اذا كنت تستنّي شويّة *ṭieyib ana ageeb lak ghair'-hâ idha koont testanna shwyyeh*, very well, I will bring you another, if you will wait a little.

ما عليهش دا بيسوة *mâ 'alaihsh da biswah*, never mind, this will do.

هل الصندوق مقفول *hal eṣ-ṣandooḳ maḳfool*, is the box locked?

لا يا سيدي هو لِسّا مفتوح *lâ yâ seedee hooa lissa maftooḥ*, no, sir, it is still open.

طيّب نزّله لتحت و هات لي عربية *ṭieyib nazzil'hoo leetaḥt wa hât lee 'arabiyah*, all right, take it downstairs and call a carriage.

حاضر يا سيدي هل أنده شيّال ليجي وياي *ḥâḍhir yâ seedee hal andah sheeâl lee yegee wiyyâya*, yes, sir, shall I tell a porter to come with me?

لا أنا مش عايز حمّال *lâ ana moosh 'âeez ḥammâl*, no, I don't want a porter.

قول للعربجي يسوق للمحطة *ḳool li'l-'arbagee yesooḳ li'l-maḥaṭṭah*, tell the driver to drive to the station.

LESSON XIII.

THE GENITIVE (*continued*).

98. Adjectives are also followed by the genitive, ex.

كثير المال *keṯeer el-mâl*, much of wealth, wealthy.
كثير اللون *keṯeer el-laun*, rich in colour.
كثير الاحسان *keṯeer el-eḥsân*, rich in goodness, good.
قليل العقل *ḳaleel el-'aḳl*, poor in understanding, stupid.
قليل الادب *ḳaleel el-adab*, poor in manners, rude.
حسن السيرة *ḥassan es-seerah*, well-mannered.
ردي السيرة *radee es-seerah*, badly-mannered.
شريف الاصل *shareef el-aṣl*, of noble birth.
كريم النفس *kareem en-nafs*, liberal-minded, generous.
نظيف اليدين *naẓeef el-yaddain*, clean of both hands, i. e. innocent.

99. As Arabic is neither rich in adjectives, nor has the power of compounding words together, such combinations as the above are of frequent use to express the most delicate relationships and differences of physical and even moral qualities, and often in a most poetical manner.

100. Substantives also serve the above purpose:

أبو *aboo*, father; ذو *dhoo*, master, plur. اولو *oolu;* fem. ذات *dhât*, mistress, plur. ذوات *dhawât;* صاحب *ṣâḥeb*, master, plur. أصحاب *aṣḥâb;* ex.

ابو الفضل *aboo'l-faḍl*, the father of kindness, i. e. a kind fellow.

ابو الحسن *aboo'l-ḥusn*, the father of beauty, i. e. a handsome man.

ابو شنب *aboo shanab*, father, i. e. possessor of a moustache.

ذو علم *dhoo 'ilm*, master of learning, learned.

ذو لسانين *dhoo lisânain*, master of two tongues, double-tongued.

اولو الابصار *oolu'l-abṣâr*, masters of the eyes, i. e. prudent, foreseeing.

اولو الامر *oolu'l-amr*, masters of the command, i. e. commanders.

امرأة ذات عجب *imrât dhât 'ugb*, a woman, mistress of the fancy, i. e. an attractive woman.

جزيرة ذات أشجار *gezeerah dhât ashgâr*, a wooded island.

شجرة ذات ظل *shagarah dhât ẓill*, a shady tree.

صاحب عدل *ṣâḥeb 'adl*, lord of justice, just.

صاحب مال *ṣâḥeb mâl*, lord of wealth, rich.

أصحاب الاشغال *aṣḥâb el-ashghâl*, masters of works, i. e. business men.

أصحاب الصنايع *aṣḥâb eṣ-ṣanâi'*, masters of arts, i. e. mechanics, skilled workpeople, etc.

101. The word أهل *ahl* (plur. أهالي), people, is also used in a similar manner with a following genitive, and sometimes آل *âl* to denote more respect, ex.

أهل البيت—آل الدار *ahl el-bait, âl ed-dâr*, the people of the house, i. e. family.

أهل المدينة *ahl el-medeenah*, the townspeople.

أهل الزمان *ahl ez-zamân*, the people of the time, i. e. contemporaries.

أهل الادب *ahl el-adab*, the polite.

أهل السوق *ahl es-sook*, people of the market.

اهالي المملكة *ahâlee el-memlekah*, the inhabitants of the kingdom.

102. The words أمّ *umm*, mother, ابن *ibn*, son, and بنت *bint*, daughter, in similar phrases are more used in poetry, but common forms of speech are:

هو ابن خمسة عشر سنة *hooa ibn khamstâsher senah*, he is 15 years old.

هو ابن ناس *hooa ibn nâs*, he is of good family.

هي بنت بيت *heeyeh bint bait*, she is of good family.

ابن آدم — بني آدم *ibn âdam, benee âdam*, son of Adam, i. e. mankind.

103. A substantive in the genitive can also be used adjectively to denote a quality, ex.

كلب السوء *kelb es-soo'*, dog of badness, i. e. bad dog.

خبر السوء *khabar es-soo'*, bad news.

104. These combinations with the genitive are often used to form proper names, ex.

عبد اللّٰه *'abd-allâh*, the servant of God.

نور الدّين *noor-ed-deen*, the light of the faith.

عبد الرحمان *'abd-er-raḥmân*, the servant of the merciful.

شمس الدين *shems ed-deen*, the sun of the faith.

105. بعض *ba'ḍ* (derived from بعضٌ *ba'ḍoon*, a portion) must be followed by a plural, and when coupled with a genitive, has the meaning of *some* or *one of many*, ex.

بعض الليالي *ba'ḍ el-layâlee*, one of the nights, i. e. on a certain night.

بعض الناس *ba'ḍ en-nâs*, some people.

بعض التجار *ba'ḍ et-tugâr*, one of the merchants.

106. Used with the suffixes: بعضنا *ba'ḍnâ*, بعضهم *ba'ḍhoom*, one or some of us, of them:

جميع الناس ـ كلّ الناس *gamee' en-nâs, kull en-nâs*, the totality of mankind, i. e. all men.

107. ORDINAL NUMBERS.

أول ـ الاول *awwal, el'awwel*, أولي *awwalee*, اولاني *awwalânee*, the first.	خامس *khâmis*, the fifth.
ثاني *ţânee*, the second.	سادس *sâdis*, the sixth.
ثالث *ţâliţ*, the third.	سابع *sâbi'*, the seventh.
رابع *râbi', râbe'*, the fourth.	ثامن *ţâmin*, the eighth.
	تاسع *tâsi'*, the ninth.
	عاشر *'âsher*, the tenth.

حادي عشر *ḥâdee 'âsher*, the eleventh.
ثاني عشر *ţânee 'âsher*, the twelfth.
ثالث عشر *ţâliţ 'âsher*, the thirteenth.
رابع عشر *râbe' 'âsher*, the fourteenth.
عشرين *'ashreen*, the twentieth.
حادي و عشرين *ḥâdee wa 'ashreen*, the twenty-first.
ثلاثين *ţ'lâţeen*, the thirtieth.
ثاني و ثلاثين *ţânee wa ţ'lâţeen*, the thirty-second.
etc. etc.

The tens from 20 upwards, as well as the hundreds and thousands, have no particular form as ordinals.

The feminine of ordinals from 1 to 10 is formed by ة; أوّلة *awwalah*, أوّليّة *awwaleeyah*, the first; ثانية *ţâneeyah*, the second; حادية عشرة *ḥâdi'et 'ash'rah*, the eleventh.

If an ordinal is followed by a substantive in the genitive, it follows the rule and takes no article, thus:

أول ملوكهم *awwal mulook'hoom*, the first of their kings.

في سادس شهر شعبان *fee sâdis shahr sha'bân*, on the 6th of the month of Shabân.

في رابع و عشرين شهر صفر *fee râbe' wa 'ashreen shahr ṣafar*, on the 24th of the month of Ṣafar.

On the other hand they say جماد الاوّل — جماد الثاني *gamâd el-awwal, gamâd eṯ-ṯânee*, the month of Gamâd the first, second.

Exercise 25.

الرجل دا صاحب عقل كبير — التاجر صاحب معروف كثير — هذا القاضي
ذو المجد والشان مدبر القضايا بحسن ادارته — كان في مصر سلطان صاحب
عدل وأمان وجود واحسان و كان له وزير عاقل ذو علم وحساب وتحرير — له
ولدين اسم الكبير شمس الدين محمود والصغير نور الدين علي — وصلنا الي جزيرة
مليحة الرستاق وهي ذات أشجار وطيور — كان لي والد تاجر و كان صاحب مال
كثير — بعض التجار كان غني كثير المال صاحب نوال وعبيد وغلمان وله عدة
نسا وأولاد — هذا الوزير عاقل ذو رأي مدير فاضل — كان ملك عظيم الشان عالي
السلطان و كان ذو مال جزيل وعسكر عزيز و كان له ثلاث بنات و ابن واحد
و كان ذو معرفة جيدة ورأي وتدبير

Exercise 26.

This liberal-minded man is of noble birth. Are those men stupid or only lazy? The trees and hills in this country are very rich in colour. The merchants of that town are very good men of business; but here the tradespeople are neither prudent, nor clever. The contemporaries of Muhammed were neither liberal-minded, nor just. Muhammed was the servant of God and the light of the faith. The name of the vizier of the caliph Noureddeen was Shemseddeen Ali, and he was very learned, wealthy, and a good man of business. He had three sons and two daughters. The name of the first son was Ali; of the second, Muhammed; and of the third, Hassan: and the daughters' names were Zeinab and Hind. The sons were all brave and wise, and the daughters all beautiful and well-mannered. One of the kings of Persia was Naushirwân the Just; but now the ruler of that country is Nasreddeen, who is a tyrant. We came to a very

populous town, the people of which were rich, well-mannered, and polite, and its gardens were beautifully shady and full of birds.

Vocabulary.

مَجد *magd*, illustrious.
شَأن *shân*, eminence.
مُدَبِّر *mudabbir*, arranger.
إرادة *irâdah*, will.
أمان *amân*, safety.
جُود *good*, generosity.
حِسَاب *ḥisâb*, mathematics.
تَحرِير *taḥreer*, style.
رِسْتاق *ristâḳ*, order.
طَير *ṭair*, } bird, s.
طُيُور *ṭuyoor*,
شُجاع *shugâ'*, } brave.
شُجعَان *shuga'ân*,
عَاقِل *'âḳil*, } wise.
عُقَلا *'ooḳalâ*,
إدَارَة *idârah*, administration.
نوال *nauwâl*, favour.
عَبْد *'abd*, } slave, s.
عَبِيد *'abeed*,
غُلام *ghulâm*, } servant, s.
غِلمان *ghulmân*,
عُدّة *'uddah*, number.
فَاضِل *fâḍil*, honourable.
جَزِيل *gazeel*, plentiful.
عَزِيز *'azeez*, strong.
مَعْرِفة *ma'arifah*, knowledge.
جَيِّد *gayyid*, good.
تَدْبِير *tadbeer*, politics.
عَادِل *'âdil*, just.
ولا *walâ*, neither, nor.

صَاحِب مَعرُوف *ṣâḥib ma'aroof*, kind man.

Conversation.

نهارك سعيد يا جدع رايح فين *nehârak sa'eed yâ gada', râiḥ fain*, good morning, my good fellow, where are you going?

نهارك مبارك يا سيدي أنا مروّح بلدي *nehârak mubârak yâ seedee ana muro'wiḥ baladee*, good morning, sir, I am going to my village.

هي بعيدة من هنا *heeyeh ba'eedah min heneh*, is it far from here?

مش قوي — يجي ساعة و نصّ *moosh ḳowee, yegee sâ'ah wa nuṣṣ*, it is not very far, about one and a half hours.

انت اي في بلدك *ente ay fee baladak*, what are you in your village?

أبوي عمدة البلد و أنا وكيله *abooyâ 'umdet el-balad wâ ana wakeel'hoo*, my father is the head man of the village, and I am his assistant.

هو غني والبلد كبيرة *hooa ghanee wa'l-balad kebeerah*, is he rich, and is the village a large one?

هو مش صاحب مال ولكن عنده ثلاث بيوت و بقرتين وكم نخلة *hooa moosh ṣâḥeb mâl wa'lâkin 'and'hoo ṭ'lâṭ buyoot wa baḳaratain wa kâm nakhalah*, he is not wealthy, but he owns three houses, two cows, and some date trees.

هل عنده اطيان قريب البلد *hal 'and'hoo aṭyân ḳareeb el-balad*, does he own any land near the village?

نعم عنده أبعادية قصاد البلد *na'am 'and'hoo aba'âdiyah ḳooṣâd el-balad*, yes, he has some cultivated land close by.

هل أهل البلد تحبّه *hal ahl el-balad teḥibb'hoo*, do the people of the village like him?

نعم لانه صاحب كرم و عدل للّي تحت يده *na'am lee ann'hoo ṣâḥeb karam wa 'adl lillee taḥt yad'hoo*, yes, because he is generous and just to all who live under him.

خاطرك — مع السلامة *khâṭrak, ma' es-salâmah*, good-bye, go in peace.

LESSON XIV.

COMPARISON OF ADJECTIVES.

The Comparative.

108. The comparative is formed directly from a root by prefixing ا, the second radical being also pronounced with (ـَ), without any account being taken of the particular form of the adjective, ex.

سَهْل *sahl*, easy.	أَسْهَل *ashal*, easier.
صَعْب *ṣa'ab*, difficult.	أَصْعَب *aṣ'ab*, more difficult.
عَالِم *'âlim*, wise.	اعْلَم *a'lam*, wiser.
جَاهِل *gâhil*, ignorant.	اجْهَل *aghal*, more ignorant.
كَبِير *kebeer*, great.	اكْبَر *akbar*, greater.
طَوِيل *ṭaweel*, long.	اطْوَل *aṭwal*, longer.
وَاضِح *wâḍiḥ*, } plain.	أَوْضَح *auḍaḥ*, } plainer.
بَاين *bâeen*.	أَبْيَن *abyan*,
كُوَيِّس *kwoyyees*, } fine.	أَكْوَس *akwas*, } finer.
ظَرِيف *ẓareef*,	أَظْرَف *aẓraf*,

If the third radical is only a repetition of the second, and hence in writing, either indicated by the *teshdeed* or not at all, no particular note of it is taken in forming the comparative, ex. حارّ *ḥârr*, hot; أحرّ *aḥarr*, hotter (this only used for things).

The same is always the case when, in the positive degree of an adjective, a long vowel occurs between the final radicals of the same kind, ex.

جليل *galeel*, splendid.	أجلّ *agall*, more splendid.
خفيف *khafeef*, light.	اخفّ *akhaff*, lighter.
شديد *shadeed*, powerful.	اشدّ *ashadd*, more powerful.
قليل *ḳaleel*, little.	اقلّ *aḳall*, less.

NOTE—The accent in these forms of comparison is on the last syllable.

109. Although طيب *ṭieyib*, good, can also form its comparative regularly as أطيب *aṭyab*, better, yet the following forms are more generally made use of:

أحسن *aḥsan* (from حسن *ḥassan*, fine),
أفضل *afḍal* (from فاضل *fâḍil*, excellent), } better.
أخير *akhair* (from خير *khair*, good),

The comparative of رَدِي *radee*, bad, is formed either regularly as أردي *arda*, or else the following forms are used:

أشرّ *asharr* (from شرير *shareer* or شرّ *sharr*, bad), } worse.
أقبح *aḳbaḥ* (from قبيح *ḳabeeḥ*, common),

Thus one says, هو أشرّ منك *hooa asharr minnak*, he is worse than thee.

110. The comparative has no special form either for the feminine or for plurals. (In writing, the feminine is formed by pronouncing the first radical with (ـُ) and the third with (ـَ), placed after ي mute: أكبر, كبير, fem. كُبرَى *kubra;* أصغر, صغير, fem. صُغرَى *ṣughra;* but these forms are now seldom used.)

111. The English *than* after the comparative is expressed by من *min*, ex.

يعقوب أطول من يوحنا *ya'ḳoob aṭwal min yooḥannâ*, Jacob is taller than John.

الشجرة أعلي من البيت *esh-shagarah a'la min el-bait*, the tree is higher than the house.

زينب أجمل من فاطمة *zenab agmal min faṭmah*, Zenab is prettier than Fatima.

هو أحسن من أب *hooa aḥsan min âb*, he is better than a father.

أخي اليوم أحسن *akhee el-youm aḥsan*, my brother is better to-day.

غلام عاقل خير من شيخ جاهل *ghulâm 'âḳil khair min shaikh gâhil*, a clever youngster is better than an ignorant grey-beard.

112. If the adjective is a participle formed by prefixing م, or if on account of added syllables it would be awkward to form the comparative regularly, then the comparative is formed by using the word أكثر *akṭar* (comp. of كثير), more, which always follows the adjective, ex.

مجتهد *mugtahed*, diligent. مجتهد اكثر *mugtahed akṭar*, more diligent.
عطشان *'aṭshân*, thirsty. عطشان اكثر *'aṭshân akṭar*, thirstier.

113. The comparative can also be expressed by علي *'ala*, ex. السبع قوي علي النمر *es-sab'a kowee 'ala'n-nimr*, the lion is stronger than the tiger.

114. In place of أكثر more, زايد *zâeed* is made use of, and ناقص *nâkiṣ* in place of أقلّ less (from قليل), ex. لا زايد و لا ناقص *lâ zâeed wa lâ nâkiṣ*, which is the same as لا أكثر و لا أقلّ *lâ akṭar wa lâ akall*, no more and no less.

في واحد ناقص *fee wâḥid nâkiṣ*, there is one less.
انسان ناقص في الدنيا *insân nâkiṣ fee'd-dunyâ*, a man less in the world.

115. The degree in which the qualities possessed differ from one another is expressed by ب *bi*, *b'*, ex.

الهوا أخفّ من الماء بكثير *el-howa akhaff min el-mâ biketeer*, air is *much* lighter than water.

يوحنا أطول من يوسف باربع قراريط *yooḥannâ âṭwal min yoosuf b'arba' karâreeṭ*, John is taller than Joseph *by* four inches.

116. When in the second portion of a comparison no *new* comparison is introduced, but the latter bears only on the first, then the proper personal suffix must be added to من *min*, ex.

هو من بعيد اكوس منه من قريب *hooa min ba'eed akwas min'hoo min kareeb*, he is at a distance more beautiful *than he is* near.

الرقود علي فراش خشن أدعي الي الصحة من علي فراش ليّن *er-rukood 'ala forâsh khashin ad'a ila eṣ-ṣeḥḥah min 'ala forâsh layyin*, sleeping on a hard bed is better for the health *than it is* on a soft bed.

The Superlative.

117. The superlative is formed by placing the article before the comparative: الاحسن *el-aḥsan*, the best; الاكبر *el-akbar*, the greatest. The idea of a superlative is also obtained when the comparative is followed by a genitive, ex.

أحكم الناس *aḥkam en-nâs*, the wisest of mankind.

أعظم جبال الدنيا *a'ẓam gibâl ed-dunyâ*, the greatest mountain in the world.

هو أكبر الكل *hooa akbar el-kull*, he is the biggest of all.

كان أكبرهم *kân akbar'hoom*, he was the biggest of them.

Examples on the Degrees of Comparison.

أحسن منه ما في *aḥsan minhoo mâ fee*, there is nothing better than this.

هذا عندي أحسن من هناك *hâza 'andee aḥsan min hadhâk*, I like this better than that.

القهوة في الصباح أشهي اليّ من الشاي *el-ḳahwah fee'ṣ-ṣabâḥ ashha 'illayya min esh-shâi*, I like coffee in the early morning better than tea.

أحب عليّ في القهوة زيادة اللبن و قلة السكر *aḥabb 'alayya fee'l-ḳahwah ziyâdet el-leben wa ḳillet es-sukkar*, I like more milk and less sugar in coffee.

الجمل أقلّ من الفيل في القوة *el-gamal aḳall min el-feel fee'l-ḳoowah*, the camel is weaker than the elephant.

أغلب الناس — أكثر الناس *aghlab en-nâs, akṭar en-nâs*, the majority of men.

هو أكبر من الكلّ في العمر *hooa akbar min el-kull fee'l-'umr*, he is the eldest of all.

هو أكثر الناس علماً *hooa akṭar en-nâs 'ilman*, } he is the wisest of mankind.
هو أعلم الناس *hooa a'lam en-nâs*, }

أعظم ما يكون *a'ẓam mâ yekoon*, the greatest that there is.

نحن في غاية الفرح والسرور *naḥn fee ghâyet el-faraḥ wa's-suroor*, we are in the highest (degree of) joy and pleasure.

118. Independent superlatives, i.e. those which have the article, can form the masculine plural; ex. الاعالي *el-a'âlee*, the highest; الاعاظم *el-a'âẓim*, the chief, principal; الأكارم *el-akârim*, the most worthy.

Exercise 27.

الرصاص أثقل من الحديد — هذا النهر أعرض من بحر النيل — هي أحسن من أختها — نور القمر أقلّ من نور الشمس — عدو عاقل خير من صديق جاهل — كلب حي خير من أسد ميت — نهر النيل المبارك ليس في الدنيا أطول منه — القمر هو أصغر من الارض بتسع وأربعين مرة — الشمس هي أكبر من كرتنا بثلاثة عشر ماية الف مرة — هو أبخل من كلب — أبخل منه ما فيه — حقّ القوي أقوي — سليمان كان أحكم الناس — بحر الروم أعظم بحار الدنيا — أعظم جبال الدنيا جبل قاف — جبال همالايا هي الاعلي في الدنيا — الالماس أثمن جميع الجواهر — جود الفقير أفضل الجود — هذا اليوم أقصر أيام السنة — الكواكب هي أجسام نورانية في السما وأنور ما فيها الشمس — كثير من الحيوانات فيه بعض حواس أقوي من حواس الانسان كالكلب فيه حاسة الشم أقوي وادق — أوروبا هي القسم المعمور أكثر من باقي أقسام العالم وأهله كذلك فانهم في غاية من التهذيب — بلاد أسيا هي أكبر من بلاد أوروبا بقدر أربع مرات — كان أكثر جميع الملوك مالاً ورزقاً وأوفرهم علماً وعقلاً ذو جود واحسان وكرم وفضل

Exercise 28.

Your brother's lesson to-day is easier than it was yesterday. These people are very ignorant, but the inhabitants of Persia are more ignorant still. Air is lighter than water, and iron is lighter

than lead. Is your father's garden longer than this one? It is longer by 100 paces and much wider. There is a merchant in the bazaar who is a good man of business; his name is Abderrahman, but his brother in the city of Bagdad is richer than he is, and his brother here is the richest of all. King Solomon was the wisest of mankind, and the richest, most learned, and pious of all the kings of his time. The mountains of Europe are high, but the mountains of America are higher, and those of India highest of all. The elephant is a useful animal, but the camel is more useful, and the horse the most useful of all.

Vocabulary.

رُصَاص *ruṣâṣ*, lead.

ثَقِيل *ṭaḳeel*, heavy.

قَمَر *ḳamar*, moon.

عَدُوّ *'adoo*, enemy.

صَدِيق *ṣadeeḳ*, friend.

مُبَارَك *mubârak*, blessed.

لَيْسَ *laisa*, not.

جَوهَر *gowhar*, } jewel, s.
جَوَاهِر *gowâhir*, }

حَاسَّة *ḥâssah*, } sense, s.
حَوَاس *ḥawâs*, }

بَاقِي *bâḳee*, remainder.

قِسم *ḳism*, } portion, s.
أقسام *aḳsâm*, }

مَرَّة *marrah*, } time, s.
مَرَّات *marrât*, }

كُرَة *kurah*, globe.

بُخل *bookhl*, avarice.

بَحر الرّوم *baḥr er-room*, Mediterranean.

العَالَم *el-'âlam*, the world.

accus. { مَالاً *mâlan*, wealth.
accus. { رِزقاً *rizḳan*, property.

دَقِيق *daḳeeḳ*, fine, keen.

أوروبا *aurobâ*, Europe.

آسيا *âsiyâ*, Asia.

أفرِيقِية *afreeḳiyah*, Africa.

أميريكا *ameereekâ*, America.

فانهم *fa-inn'hoom*, for they (are).

accus. { عِلماً *'ilman*, wisdom.
accus. { عَقلاً *'aḳlan*, mind.

Conversation.

يا بواب قل للسايس يحضر لي الحصان	*yâ bauwâb kool li's-sâees yuḥaḍḍir le el-ḥuṣân*, doorkeeper, tell the groom to get my horse ready.
هو راح للسوق ليشتري شعير و تبن و حشيش	*hooa râḥ li's-sooḳ lee'yashtaree sha'eer wa tibn wa ḥasheesh*, he is gone to the bazaar to buy barley, straw, and grass.
ما عليش قل له حالما يرجع	*mâ 'alaish kool l'hoo ḥâlamâ yerga'*, never mind, tell him directly he comes back.
السرج و اللجام مش نظاف و الحصان مش مطمّر طيب	*es-sarg wa el-legâm moosh nuẓâf wa el-ḥuṣân moosh meṭammar ṭieyib*, the saddle and bridle are both very dirty and the horse is not properly groomed.
أنا غسلت رأسه و ذيله بالصابون في الصباح	*ana ghasalt râs'hoo wa dhail'hoo bi'ṣ-ṣâboon fee'ṣ-ṣabâḥ*, I washed his head and tail with soap this morning.
أنا قلت لك لا تغسله لئلا ياخذ برد لكن استعمل الفرشة بس	*ana koolt lak lâ taghsil'hoo li'âllâ yâkhudh bard lakin ista'mil el-furshah bas*, I told you not to wash him as he might catch cold, but only to use the brush.
استعجل — قوام — بالعجل	*ista'gil, ḳawâm, bi'l-'agal*, look sharp.
حط السرج علي الحصان الابرش و جيبه الي الديوان	*ḥooṭ es-sarg 'ala el-ḥuṣân el-abrash wa geeb'hoo ilâ ed-deewân*, put the saddle on the grey horse and bring him to the office.

LESSON XV.

REGULAR VERBS.

119. The verbal root in Arabic has generally *three*, and seldom *four* radical letters. This root is the third person singular masculine of the *preterite* tense, and from it are derived all formations of the verb.

120. The triliteral root when forming the 3rd pers. masc. sing. of the preterite always pronounces the first radical with (َـ), the second with either (َـ) (ِـ) or (ُـ), and the third without any vowel sound at all in speaking, but in writing it *always* receives the (َـ), ex. كَتَبَ *katab,* he wrote; فَهِمَ *fahim,* he understood; نَضُرَ *naḍur,* it flourished.

The quadriliteral root always pronounces the first and third radicals with (َـ), and the second and fourth without any vowel sound, ex. دَحْرَجَ *daḥrag,* he rolled.

121. The forms of the preterite tense are as follows:—

Singular.

كَتَبَ *katab,* he wrote *or* has written.

كَتَبَتْ *katabet,* she wrote *or* has written.

كَتَبْتَ *katabt,* m. } thou wrotest *or* hast written.
كَتَبْتِي — كَتَبْتِ *katabtee,* f. }

كَتَبْتُ *katabt,* I wrote *or* have written.

Plural.

كَتَبُوا *kataboo,* m. } they wrote *or* have written.
كَتَبْنَ *katabna,* f. }

كَتَبْتُم — كَتَبْتُوا *katabtoo, -toom,* m. } ye wrote *or* have written.
كَتَبْتُنَّ *katabtunna,* f. }

كَتَبْنَا *katabnâ,* we wrote *or* have written.

As the 2nd pers. sing. masc. and the 1st pers. sing. are pronounced the same, to avoid any ambiguity in speaking the pronouns انت *ente* and انا *ana* can be made use of. In writing they are distinguished by the (ُـ) of the 1st pers., and the (َـ) of the 2nd, or if these are left out, by the context.

122. The old *dual* forms

كَتَبَا *katabâ*, m. } they both wrote *or* have written,
كَتَبَتَا *katabtâ*, f. }

كَتَبْتُمَا *katabtoomâ*, ye both wrote *or* have written,

as well as the plural *feminine* forms of the old written language

كَتَبْنَ *katabna*, they (women) wrote *or* have written,

كَتَبْتُنَّ *katabtunna*, ye (women) wrote *or* have written,

are not employed in colloquial language, and rarely in writing at the present day.

123. With the *common negation* the forms of the preterite are as follows:—

ما كَتَبَ *mâ katab*, he has not written.

ما كَتَبَتْ *mâ katabet*, she has not written.

ما كَتَبْتَ *mâ katabt*, thou (man) hast not written.

ما كَتَبْتِ — تي *mâ katabtee*, thou (woman) hast not written.

ما كَتَبْتُ *mâ katabt*, I have not written.

ما كَتَبُوا *mâ kataboo*, they have not written.

ما كَتَبْتُوا *mâ katabtoo*, ye have not written.

ما كَتَبْنَا *mâ katabnâ*, we have not written.

NOTE—In the vernacular ش *sh* is added, as ما كتبش *mâ katabsh*, he has not written, etc. etc.

124. When the object of an active and transitive verb is a personal pronoun, then the same suffixes are made use of as with nouns and prepositions. The only difference is, that in place of the ي *ee* of the 1st pers. sing. the syllable ني *nee* is used, ex.

ضربني *ḍarabnee*, he struck me.

ضربك — بِك — كي *ḍarabak, -bik, -kee*, he struck thee, m. and f.

ضربه *ḍarab'hoo*, he struck him.
ضربها *ḍarab'hâ*, he struck her.
ضربنا *ḍarabnâ*, he struck us.
ضربكم *ḍarabkoom*, he struck you.
ضربهم *ḍarabhoom*, he struck them.

In the same way ضربتني *ḍarabatnee*, ضربتك *ḍarabatak*, she struck me, thee, etc.; أنت ضربتنا *ente ḍarabtnâ*, أنت ضربتهم *ente ḍarabt'-hoom*, thou hast struck us, them; أنا ضربتك *ana ḍarabtak*, أنا ضربتها *ana ḍarabt'hâ*, I struck thee, her, etc.

The two forms ضربنا *ḍarabnâ*, we have struck, and ضربنا *ḍarabnâ*, he struck us, are distinguishable by the accent:

ضربوني *ḍaraboonee*, they struck me.
ضربوك *ḍarabook*, they struck thee (man).
ضربوكي *ḍarabookee*, they struck thee (woman).
ضربوه *ḍarabooh'*, they struck him.
ضربوها *ḍaraboohâ*, they struck her.
ضربونا *ḍaraboonâ*, they struck us.
ضربوكم *ḍarabookoom*, they struck you.
ضربوهم *ḍaraboohoom*, they struck them.

In like manner ضربتونا *ḍarabtoonâ*, ضربتوه *ḍarabtooh'*, you *or* ye struck us, him, etc.

125. In the vulgar tongue, the *pluperfect* is formed by prefixing the auxiliary كان *kân* to the persons of the preterite:

كان فهم *kân fahim*, he had understood.
كانت فهمت *kânet fahimet*, she had understood.
كنت فهمت *koont fahimt*, m. } thou hadst understood.
كنتي فهمتي *koontee fahimtee*, f. } thou hadst understood.
كنت فهمت *koont fahimt*, I had understood.
etc. etc.
ما كناش فهمنا *mâ kunnâsh fahimnâ*, we had not understood.
ما كنتوش فهمتوا *mâ koontoosh fahimtoo*, ye had not understood.
ما كانوش فهموا *mâ kânoosh fahimoo*, they had not understood.

Exercise 29.

ايش اكلت هذا الصباح ـ أنا اكلت حتي شبعت ـ اكلنا حتي شبعنا ـ البنت اكلت حتي شبعت ـ اكلتوا وشربتوا حتي شبعتوا ـ ما اكلوش ولاشربوش ـ فين كنت امبارح أنا طلبتك ـ أنتم أين ذهبتوا طلبنا كم امس ـ هل طلبتونا النهار دا ـ لا ما طلبنا كمش ـ كتبت لك ورقة ـ الورقة دي كتبتها لك ـ كتبنا لكم جوابين ـ ما كتبتوش لنا جواب المكتوب الاول ـ كتبنا لكم جواب آخر ـ لاي ما كتبوش لنا جواب ـ لآي ما شربتوش دخان ـ ما هذا الكتاب ممن أخذته ـ من ابن عمي أخذته ـ أخذنا فلوس من أبونا ـ ما عرفتوش آي جري ـ لا ياسيدي ما عرفناش جري آي ـ أنا سمعت اليوم أشيا غريبة ـ ما ذا علمت ـ ما علمتش حاجة ـ أنا كنت سمعت كثير عنه ـ ما كناش سمعنا كثير عنها ـ كنتوا طلبتوها قبل امبارح ـ لا ما كناش طلبناها أوّل امبارح ـ انت كنت كتبت هذا للجواب بالعجل ـ هو ما كانش فهم الورقة دي ـ انا ما كنتش فهمت هذا المكتوب ـ كانوا سمعوا كثير عنّا ـ هي ما كانتش عرفت آي جري ـ وصلنا الي جزيرة مليحة ـ في أبرك الساعات وصل مكتوبكم العزيز

Exercise 30.

I wrote a letter this morning to my mother, but my brother had written one to her the day before yesterday. My aunt has not written to me to-day. The wazir of the king is a wise and learned man; he has written and translated many books. Did the man strike the horse with a stick or with a whip? He struck it several times with a stick on the head. The woman did not understand what the judge said to her. She was very stupid. Why did you not write him a letter? I did, but he was gone away. From whom did you hear the news of the war in the Soudan, yesterday? In a letter from my uncle. What did you have for breakfast this morning? We had coffee, bread, eggs, and fruit. I like tea better than coffee for breakfast. I did not understand what the man said. I told him that his words were useless and without meaning.

Exercise 31.

The boys of the school studied their lessons with very great diligence at night. The Italian painted the doors and windows of the house with much skill. I heard that the soldiers had killed all the men of the town, and put all the women and children in prison. God knows if this be true, but the news is bad enough. Why has the servant not swept and washed the floor of my room? I think it is because he is lazy. Mr. Lane was a learned Arabic scholar; he translated the Koran and Arabian Nights into English. The tea weighed ten pounds, and the sugar fifteen. Have you sealed the letter? Yes, sir. Then take it to the post. He held the child in his arms and touched its head with his hand. Who made this wooden table? The carpenter made it, and also these two chairs. Have you made (جعلت) the doorkeeper shut the doors and windows downstairs? No, sir, not yet. Then do (عمل) so at once.

Vocabulary.

أكل *akal*, he ate.
فطر *faṭar*, he dined.
حتى *ḥatta*, until, till.
شبع *shaba'*, he became satisfied.
شرب *shereb*, he drank.
طلب *ṭalab*, he sought.
ذهب *dhahab*, he went.
أمس *ams*, yesterday.
ماذا *mâdhâ*, what.
وصل *waṣal*, he arrived.
أو *ow*, or.
مرارا *mirâran*, several times.

بيضة *baiḍah*, } egg, s.
بيض *baiḍ*, }
اجتهاد *igtihâd*, diligence.
الخواجه *el-khwâgah*, Mr:
طاولة *ṭauwilah*, table.
هكذا *hakadhâ*, so.
لأي *lay*, why?
جواب *gawâb*, answer, letter.
لأن *leean*, because.
دخان *dukhkhân*, tobacco, smoke.
أخذ *âkhadh*, he took.
عرف *'araf*, he knew.

جَرَي *gara*, it occurred.

سَمِعَ *sami'*, he heard.

عَنْ *'an*, of, about.

أبْرَك *abrak*, more happy, blessed.

كُربَاج *koorbâg*, whip.

تَروِيقَة *tarweeḳah*, breakfast.

بِلا *bilâ*, without.

مَعْنَي *ma'na*, meaning.

أَرْض *arḍ*, floor, ground.

فاذاً *fâidhan*, } then.
بقا *baḳa*, }

كمان *kemân*, also.

قوام *ḳawâm*, at once.

The following verbs are conjugated like كَتَب *katab*:

دَرَس *daras*, he studied.	خَتَم *khatam*, he sealed.
دَهَن *dahan*, he painted.	حَبَس *ḥabas*, he put in prison.
قَتَل *ḳatal*, he killed.	مَسَك *masak*, he held.
كَنَس *kanas*, he swept.	عَمَل *'amal*, he made.
غَسَل *ghasal*, he washed.	قَفَل *ḳafal*, he shut, locked.
تَرْجَم *targam*, he translated.	لَمَس *lamas*, he touched.

Conversation (*continued*).

أنا رايح للسوق ـ امشي قدّامي الي هناك بالعجل — *ana râiḥ li's-sooḳ, imshee ḳaddâmee ila henâk bi'l-'agal*, I am going to the bazaar; go on ahead of me quickly.

هل تعرف دكان الصايغ حسن عبدالله قريب الضابطية — *hal ta'raf dukkân eṣ-ṣâyeegh ḥassan 'abdallah ḳareeb eẓ-ẓâbṭiyah*, do you know the shop of Hassan Abdullah, the goldsmith, near the police station?

أنا مش (لست) مؤكّد بالتمام ولكن أسأل عنه — *ana moosh* (*last*) *muwakkid bi't-tamâm walâkin asa'al 'an'hoo*, I am not quite sure, but I will ask for it.

طيّب قل لصاحب الدكان أن يحضر الكردان الذهب والاساور — *ṭieyib ḳool l'ṣâḥib ed-dukkân an yuḥaḍḍir el-kurdân edh-dhahab wa'l-asâwir el-*

الفضة اللي وصّيته عليها دكها النهار *faḍḍah illee waṣṣait'hoo 'alaihâ dukhâ en-nehâr*, very well, tell the shop-keeper to get the gold necklace and silver bracelets ready, which I ordered the other day.

نهارك سعيد يا حسن هل صيغتي خالصة *nehârak sa'eed yâ ḥassan, hal ṣeeghtee khâliṣah*, good morning, Hassan, are my ornaments ready?

نهارك سعيد و مبارك يا سيدي لسّا لكن تكون جاهزة بعد ثلاثة أيام *nehârak sa'eed wa mubârak yâ seedee lissa lâkin tekoon gâhizah ba'ad ṭ'lâṭet ayyâm*, good morning, sir, they are not finished yet, but they will be ready in three days.

LESSON XVI.

REGULAR VERBS (*continued*).

The Aorist.

126. The 3rd pers. sing. of the aorist, which denotes either the future or present, is formed from the verbal root of regular verbs, by prefixing a يـ, which is pronounced either with an *â* or an *a*, and the second radical with one of the three vowel sounds (ـُ) (ـَ) (ـِ), ex.

Preterite.	Aorist.
كَتَبَ *katab.*	يكْتُب *yektoob*, he writes.
نَصَرَ *naṣar.*	يَنْصُر *yenṣoor*, he helps.
فَعَلَ *fa"al.*	يَفْعَل *yef'al*, he does.
قَطَعَ *kaṭa'.*	يَقْطع *yakṭa'*, he cuts.
جَلَس *galas.*	يَجْلِس *yeglis*, he seats himself.
عَرَفَ *'araf.*	يَعْرِف *ya'rif*, he knows.
شَرِبَ *shereb.*	يَشْرَب *yeshrab*, he drinks.
عَلِمَ *'alim.*	يَعْلَم *ya'lam*, he knows.

127. The above examples show that those verbs, of which the 2nd radical in the preterite is pronounced with a (َ), are pronounced in the aorist with either (ِ) (َ) or (ُ); *á* being employed when the 2nd or 3rd radical is one of the letters ا ح خ ع غ ه. If the 2nd radical in the preterite is pronounced with (ِ), then generally this is replaced by (َ) in the aorist. The verbs with (ُ) to the 2nd radical letter retain it in the aorist, but they are of rare occurrence in the vernacular.

128. The pronunciation of the prefix يَ is very indefinite, in many instances it is sounded by uneducated people like *e*, particularly when the second radical is pronounced with (َ), ex. يَفْرَح *yifraḥ*, he rejoices; يَفْهَم *yifham*, he understands; يَشْرَب *yishrab*, he drinks. It is, however, always sounded with an *a* by educated people, ex. يَكْتُب *yektoob*, he writes; يَجْلِس *yeglis*, he sits down. But if the first radical is one of the letters ه ع غ ق ط ظ ض ص then the يَ is pronounced almost as broad as *ya*, ex. يَطْلُب *yaṭloob*, he seeks; يَعْرِف *ya'rif*, he knows; يَقْطَع *yakṭa'*, he cuts.

129. The aorist is declined as follows:—

يكتب *yektoob*, he writes *or* may write.
تكتب *tektoob*, she writes *or* may write.
تكتب *tektoob*, m. } thou writest *or* mayest write.
تكتبي *tektoobee*, f. }
اكتب *aktoob*, I write *or* may write.
يكتبوا *yektooboo*, they write *or* may write.
تكتبوا *tektooboo*, ye write *or* may write.
نكتب *nektoob*, we write *or* may write.

130. The negative form of the aorist is as follows:—

ما يعرفش *má ya'rifsh*, he does not know.
ما تعرفش *má ta'rifsh*, she does not know.
ما تعرفش *má ta'rifsh*, m. } thou dost not know.
ما تعرفيش *má ta'rifeesh*, f. }
ما أعرفش *má a'rifsh*, I do not know.

ما يعرفوش *mâ ya'rifoosh*, they do not know.
ما تعرفوش *mâ ta'rifoosh*, ye do not know.
ما نعرفش *mâ na'rifsh*, we do not know.

Vide note to art. 123.

131. In Syria and Egypt a vulgar form of the future is obtained by prefixing a ب to the aorist in all persons except the 1st pers. plur., when a م is prefixed:

بيكتب *b'yektoob* or *biktoob*, he shall *or* will write.
بتكتب *b'tektoob*, she shall *or* will write.
بتكتب *b'tektoob*, m. } thou shalt *or* wilt write.
بتكتبي *b'tektoobee*, f. }
باكتب *b'aktoob*, I shall *or* will write.
بيكتبوا *b'yektooboo* or *biktooboo*, they shall *or* will write.
بتكتبوا *b'tektooboo*, ye shall *or* will write.
منكتب *m'nektoob*, we shall *or* will write.

132. The pronominal suffixes are added to the above form in the same manner as in the preterite tense.

RELATIVE PRONOUNS.

133. The relative pronoun is—

الذي *ellazee*, m. } who, which, { الذين *ellazeena*.
التي *ellatee*, f. } { اللواتي *ellawâtee*.

The vernacular, however, employs for the whole four forms the shortened form

اللي *illee* (also ال *ill*, *ell*, or *el*).

134. The manner in which relative sentences are constructed is shown by the following examples:

الرجل اللي كان حاضر *er-râgul illee kân ḥâḍir*, the man, who was present.

العجوزة اللي كانت حاضرة *el-'agoozah illee kânet ḥâḍirah*, the old woman, who was present.

الناس اللي كانوا حاضرين *en-nâs illee kânoo ḥâḍireen*, the people, who were present.

اليتيم اللي قدّ مات والده *el-yateem illee kadd mât wâlid'hoo*, the orphan, whose father is just dead.

البنت اللي مات أخوها *el-bint illee mât akhoohâ*, the girl, whose brother is dead.

البنت اللي ضربوا أبوها *el-bint illee daraboo aboohâ*, the girl, whose father they have beaten.

التاجر اللي كتبنا له مكتوب *et-tâgir illee katabnâ l'hoo maktoob*, the merchant to whom we wrote a letter.

الغلام اللي ضربتوه *el-ghulâm illee darabtooh'*, the servant, *or* the boy, whom you beat.

المكاتيب اللي كتبناها *el-makâteeb illee katabnâhâ*, the letters, which we wrote.

البيت اللي يسكن فيه *el-bait illee yeskoon feeh*, the house in which he lives.

التاجر اللي أخذت منه *et-tâgir illee akhadht min'hoo*, the merchant from whom thou hast taken.

الناس اللي لنا معهم شغل *en-nâs illee linâ ma'hoom shughl*, the people with whom we have business.

الفيل الذي هو أكبر من الفرس *el-feel ellazee hooa akbar min el-faras*, the elephant, which is larger than the mare.

135. The relative pronoun can, however, be left out, ex.

سمك لونه كلون الذهب *samak laun'hoo kalaun edh-dhahab*, a fish, whose colour is like gold.

نهر عمقه أربعة اقدام *nahr 'oomk'hoo arba'et akdâm*, a river, which is four feet deep.

136. *He who, who, those who, whoever* (الذي *ellazee* or) مَن *man: that which, those which, whichever* (الذي *ellazee* or) ما *mâ;* ex.

من له صبر *man l'hoo sabr*, he who has patience.

كل من له لحية طويلة *kull man l'hoo lehyah taweelah*, whoever has a long beard.

اللي أنا كتبته لك *illee ana katabt'hoo lak*, what I wrote to you.

جميع ما ينفع الناس *gamee' mâ yenfa' en-nâs*, all what is useful to man.

يحفظ ما له *yeḥfaẓ mâ l'hoo*, **he takes care of what belongs to him.**
أعظم ما يكون *â'ẓam mâ yekoon*, **the greatest there is.**
أكثر ما هناك *akṭar mâ henâk*, **the most that there is there, i. e. the highest degree.**
أقلّ ما هناك *aḳall mâ henâk*, **the least degree.**

Exercise 32.

تعمل أي ــ آكتب لأبي ــ نكتب مكتوب غير اللي كتبناه ــ الي اين نذهب ــ نذهب لقاضي العسكر ــ يذهب للمدرسة ــ هي تذهب السوق ــ ما تشربش دخان ــ ما أشربش دخان ــ لاي ما تشربش نبيذ ــ أتعرف عربي ــ نعم أعرف شوية ــ هو يرجع من الصيد ــ ارجع (come again) غدا ــ هو يرجع من استانبول ــ يفهم التركي ولكن ما يعرف أحوال استانبول ــ هل يعرف القراءة ــ لا يعرف القراءة ــ أتعرف هذا الرجل ــ ما تعرفش الرجل دا ــ أيوة أعرفه طيّب ــ ما يفهمش هذا ــ اللي أنا أفهمه انت ما تفهموش ــ تعملوا أي ــ نعمل ما يظهر لنا لايق ــ ما هوش حقكم تعملوا هذا الشيء ــ انت ما تفعلش مثل رجل عاقل ــ هذا الشغل لا ينتهي علي خير ــ هذا الشغل يتم بخير ان شاء اللّه ــ تسكنوا فين ــ نسكن في المدينة ــ أنا دايماً أسكن في الريف ــ يسكنوا فين ــ البيت اللي يسكنوا فيه بعيد من هنا ــ انت فعلت مثل صاحب ــ أنا عملت علي قدري ــ عظيم عملت طيّب ــ هل سمعتونا ــ نعم سمعناكم ولكن ما فهمناش كلامكم ــ ما كناش فهمنا اللي كنا سمعناه ــ لمّا ما ذهبتوش ــ لا يا سيدي لمّا ما ذهبناش ــ حصل أي ــ العسكر ضربوني بسيوفهم علي رأسي ــ كتبنا مكتوبين غير اللي كنا كتبناه

Exercise 33.

افهم (the wisest) الناس من ينظر العواقب ــ أشرّ الناس عالم لا ينفع بعلمه ــ كل ما في يد العبد لمولاه ــ يقنع بما قسم اللّه له ــ الجهة العليا من البدن التي هي الصدر فيها القلب والرئتين ــ تمييز الحيوانات الطبيعي هو الواسطة التي بها يعرفوا احتياجاتهم ــ ابعث لك الحوايج التي طلبتها ــ القناعة تنفع للصحة وأيضاً للروح ــ فصل الربيع هو الطف فصول السنة وفيه يخرج جميع الناس الي البساتين ــ أوروبا هي كثيرة المعامل التي كانت سبباً لغني أهلها ــ بلاد أوروبا تنتهي في جهة الجنوب بثلاثة شبه جزاير التي كانت في غاية اللطافة ــ الاولي هي بلاد اسبانيا والثانية بلاد ايطاليا والثالثة بلاد جركية ــ الضباب هو بخر من البحا الذي يكون نقطاً ما نية صغيرة

Exercise 34.

My brother is writing a letter in his room. What are you doing here? I am cutting the cloth for the tailor, who is going to make me a suit of clothes of it. Is he a diligent man, and will the suit of clothes be made soon? The horse which you saw yesterday in the bazaar was black, and I know the owner, who wants to sell him. I cannot help you, I have no money. Do you know the men, who came yesterday to my house in the city, and sat down in the courtyard under the big tree? I do not know them, but they smoked and drank coffee until evening, and then went away. That old man is very learned; he knows the exact sciences and the precepts of the Koran. Will you drink a little wine and smoke a cigarette? No, thank you, I do not smoke, and it is against our religion to drink wine.

Exercise 35.

In that country there is a river, which is very broad, and from 20 to 30 feet deep. Is it as swift as it is broad and deep? Had I written to him yesterday, he would have gone to my brother's house this morning. The winter is the most pleasant season of the year in Egypt; the nights are not too cold, nor the days too hot. The dog drank the water in the cup, but had not eaten the meat on the floor. Put the water near me on this table, and bring some wine. All that is useful to man, is in the world for those that have patience to help themselves.

Vocabulary.

مدرسة *madrasah*, school.
عربي *'arabee*, Arabic.
رجع *raga'*, he returned.
قراءة *ḳirâ'ah*, reading.
نظر *naẓar*, he saw.
انهى *anha*, he finished.
تمم *tammam*, he ended.
سكن *sakan*, he lived, dwelt.
ريف *reef*, country (opposed to town).
قدرة *ḳudrah*, ability, power.
حصل *ḥaṣal*, it happened.

سَيْف *saif*, } sword, s.
سيوف *seeyoof*,

عَاقِبة *'âkibah*, } conse-
عَواقِب *'awâkib*, } quence, s.

مَعْمَل *ma'mal*, } factory,
مَعامِل *ma'âmil*, } -ies.

شَمَال *shimâl*, north.

جَنُوب or قِبْلَة *ganoob* or *kiblah*, south.

شَرْق *shark*, east.

غَرْب *gharb*, west.

سَرِيع *sareé*, swift.

مَولا *maula*, master.

قَنَع *kana'*, he was contented.

قِسْم *kism*, portion.

جِهَة *gehah*, direction, part.

صَدْر *sadr*, chest, breast.

رِئة *re'ah*, lung.

تَمييز طَبِيعي *tamyeez tabee'i*, natural instinct.

إحتِياجات *ihteeyâgât*, wants, necessities.

الواسِطة *el-wâsitah*, the means.

بَعَث *ba'at*, he sent.

قَناعَة *kanâ'at*, contentment.

صِحَّة *sihhah*, health.

خَرَج *kharag*, he went out.

شِبَة جَزِيرَة *shibah gazeerah*, peninsular.

ضَباب *dabâb*, fog.

نُقْطَة *nuktah*, drop.

بَدْلَة *badlah*, suit of clothes.

سَاعَدَ *sâ'ad*, he helped.

مُغاير *mughair*, contrary.

ضِدّ *didd*, against.

Conversation (*continued*).

هل تعرف فين التجار بياعين السجاجيد *hal ta'raf fain et-tugâr bayyâ'een es-sagâgeed*, do you know where the merchants are who sell carpets?

نعم يا سيدي هم ساكنين في خان الخليلي قريب من هنا *na'am yâ seedee hoom sâkineen fee khân el-khaleelee kareeb min heneh*, yes, sir, they live in the Khan Khaleely, close by here.

أنا اروح هناك لاني أريد اشتري اثنين أو ثلاثة *ana arooh henâk liannee areed ishtaree etnain ow t'lâtah*, I will go there as I want to buy two or three.

هل عندك سجاجيد عجمي أو مكّية طيّبة *hal 'andak sagâgeed 'agamee ow mekkiyah ṭieyibah*, have you any really good Persian or Mecca carpets?

أنا ما احبش لون السجادة دي هي زاهية بزيادة *ana mâ aḥebb'sh laun es-sagâdah dee hiyeh zâhyah b'ziâdah*, I do not like the colour of that one; it is too glaring.

السجادة دي شغل مكّة قديمة كثير و كويسة جدا و انا عايز عشرة جنيات فيها *es-sagâdah dee shughl mekkah ḳadeemah keṭeer wa kwyyeesah gidḍan wa ana 'âeez 'asharah ginneât feehâ*, this is a very old and beautiful Mecca carpet, and I want £10 (ten pounds) for it.

LESSON XVII.

REGULAR VERBS (*continued*).

The Present.

137. In order to give the aorist the signification of a real present time, the word عمّال *'ammâl*, doing *or* a doer, shortened into عمّ *'amm*, is placed before its persons. When عمّ is used, it remains unchanged throughout, but عمّال agrees in number and gender with the persons of the verb:

بيكتب or يكتب عمّال or عمّ *'amm* or *'ammâl yektoob* or *biktoob*, m.

etc.	عمّالة تكتب	„	„	*'ammâlah tektoob, etc.*, f.
etc.	عمّال تكتب	„	„	*'ammâl tektoob, etc.*, m.
etc.	عمّالة تكتبي	„	„	*'ammâlah tektoobee, etc.*, f.
etc.	عمّال اكتب	„	„	*'ammâl aktoob, etc.*
etc.	عمّالين يكتبوا	„	„	*'ammâleen yektooboo, etc.*
etc.	عمّالين تكتبوا	„	„	*'ammâleen tektooboo, etc.*
etc.	عمّالين منكتب	„	„	*'ammâleen m'nektoob, etc.*

The above form has the meaning of he, she, thou, I am writing now, etc.

138. With verbs derived from *triliteral* roots the present time is, however, usually formed with the aid of the present participle or noun of agency, which is formed by placing ا after the first radical, and pronouncing the second radical with (ـِ): كاتِب *kâtib*, writing *or* a writer; عارِف *'ârif*, knowing; جالِس *gâlis*, sitting.

The same rule applies with verbs derived from *quadriliteral* roots, only the present participle is formed differently, by prefixing a مُ *mu* to the root, and pronouncing the third radical with (ـِ): thus from كاتَب *kâtab*, he corresponded, مُكاتِب *mukâtib*, a correspondent.

These participles, placed after the noun or pronoun as a simple predicate, occupy the place of the present, ex.

هو ساكن تحت *hooa sâkin taḥt*, he lives below.

انا ساكن بعيد من هنا *ana sâkin ba'eed min heneh*, I live far from here.

انا مكاتب جرنال الاهرام *ana mukâtib goornâl el-ahrâm*, I am a correspondent of the Pyramid newspaper.

الدار اللي ساكن فيها *ed-dâr illee sâkin feehâ*, the house in which I live.

هي جالسة بقربي *heeyeh gâlisah biḳoorbee*, she sits near me.

ما انيش عارف *mâ aneesh 'ârif*, I do not know.

ما هوش فاهم *mâ hoosh fâhim*, he does not understand.

القمر زاهر *el-ḳamar zâhir*, the moon shines.

المطر نازل *el-maṭar nâzil*, the rain falls.

هو مجتهد في شغله *hooa mugtahid fee shughl'hee*, he is diligent at his work.

ابي مروّح دي الوقت *abee murowwiḥ dil-waḳt*, my father is going now.

139. In proverbial sentences the preterite is used to denote present time, ex.

من كثر كلامه كثر ملامه *men kaṭur kalâm'hoo kaṭur malâm'hoo*, whose speech is long, their blame is great.

من عمل برايه ندم *men 'amal b'râi'hee nadim*, who acts according to his mind, repents.

140. The same occurs in conditional sentences with اذا *izâ* and ان *in*, if; ex.

اذا كان الهوا بطّال *izâ kân el-howâ baṭṭâl*, if the weather is bad.
اذا عجبك الحصان دا *izâ 'agibak el-ḥuṣân da*, if this horse pleases you.
ان كان لك قلب *in kân lak ḳalb*, if thou hast courage.
ان فهمتني *in fahimtanee*, if thou understandest me.

The Future.

141. The signification of a real future time is obtained by placing the particle بدّ *bidd, bedd* with the suffixes, before the persons of the aorist; but in this case the aorist form with ب cannot be used: بدّه يكتب *bidd'hoo yektoob*, بدّها تكتب *bidd'hâ tektoob*, etc., he shall *or* will (i. e. must) write, she shall, etc.

142. In the written language the prefixed particle سَوف shortened to سَ is used for the same purpose, ex. سوف يكتب or سَيكتب he shall *or* will write, etc.

143. In order to express the idea that a person is in the act of doing something or has the intention, the present participle of the verb راح *râḥ*, he went, is used, which is رايح *râiḥ*; ex. ايش رايح تعمل *aish râiḥ ta'mal* or أي رايح تعمل *ay râiḥ ta'mal*, what are you doing *or* about to do?

The Imperative.

144. The imperative is formed from the root by prefixing an ا, which, when the second radical of the aorist has a (ـُ), is also pronounced with (ـُ), otherwise invariably with (ـِ). The second radical of the imperative is always pronounced with the same vowel sound as in the aorist:

		Aorist.	Imperative.		
قَعَد *ḳa'ad*	he sat down,	يقعد *yaḳ'ood*	أقعد m. *uḳ'ood*	أقعدي f. *uḳ'oodee*	plur. اقعدوا *uḳ'oodoo.*
سَمِعَ *sami'*	he heard,	يسمع *yesma'*	اسمع *isma'*	اسمعي *isma'ee*	اسمعوا *isma'oo.*
جَلَس *galas*	he sat,	يجلس *yeglis*	اجلس *iglis*	اجلسي *iglisee*	اجلسوا *iglisoo.*

In all these cases there is only very slight emphasis placed upon the first vowel sound, and it can even be omitted altogether in talking.

145. Grammatically speaking the 1st pers. plur. of the imperative is expressed by means of the aorist with a prefixed ل, ex. لنذهب للسوق *linadhhab li's-sook*, let us go to the market; لنلعب الشطرنج *linel'ab esh-shatrang*, let us play chess; but this form only occurs rarely, even in writing.

The ordinary way of forming the remaining persons of the imperative is by the use of the words دع *da'* and خلّي *khallee*, both meaning 'let,' and these are joined to the suffixes in the usual way, ex.

دعه يجلس في الجنينة *da'ahoo yeglis fee'l-genainah*, let him sit in the garden.

دعها تسمع كلامي *da'ahâ tesma' kalâmee*, let her hear my words.

خلينا نذهب للسوق *khalleenâ nadhhab li's-sook*, let us go to the market.

خليهم يعملوا شغلهم بالعقل *khalleehoom ya'maloo shughl'hoom bi'l-'akil*, let them act wisely.

Exercise 36.

الي أين انت ذاهب ــ الي طنطا ــ انت رايح فين ــ الي الجزيرة ــ هو ماشي والا راكب ــ ما نحناش عارفين ــ فين أخوك ــ ما انيش عارف ــ هو قاعد في شغله ــ فين يسكن ــ هو ساكن تحت ــ انا ساكن فوق ــ فين نازلة القبيلة ــ القبيلة نازلة في هذا الموضع ــ ما فهمتنيش انت ــ ما انيش فاهم ــ ما هوش فاهم حاجة ــ هل تعرف عربي ــ نعم اعرف شوية ــ اللسان العربي لازمني جدّاً ــ ازيّ الهوا ــ الهوا فاسد ــ المطر نازل شوية شوية ــ من أين جاي الهوا ــ من ناحية الشرق ــ ازايك ــ انا متشوش ــ رأسي دايخ من كثرة الشغل ــ أقعد شوية ــ أقعد قبالنا ــ أقعد هناك ــ ياولد اعمل شغلك ــ افتح الباب ــ اقفل الباب ــ ولّع منقل النار ــ افتحوا الابواب ــ اقفلوا الشبابيك ــ يا سايس اغسل الحصان ــ اغسل رأسه بالصابون ــ اعمل معروف يا سيدي ــ ادخل

البيت هات من داخله قلة ماء ـ البسوا قفطانكم ـ البسوا طيب الهوا بارد برا ـ احفظ درسك ياابني ـ اذهب للمدرسة ـ اجلس مع العلماء واهرب من الجهلاء ـ اسمع كلام معلمك ـ دعنا نذهب غدا للجنينة ـ اعمل ما يظهر لك لايق ـ اعمل بموجب الاوامر ـ عملت أي ـ ترجمت الصفحة دي ـ ايش عملتوا ـ ترجمنا هذا المكتوب من النمساوي للعربي ـ تعمل اي ـ انا عمال ألعب مع أختي ـ يعمل اي ـ عم يلعب معنا ـ هل يعجبك الحصان دا ـ الحصان دا يعجبني كثير ـ ما يعجبناش الحصان دا ـ كنت وصلت قبله ـ كنتوا وصلتوا بعدنا ـ كان دخل البيت قبلنا ـ انا كنت خرجت ـ رجعنا قبلكم من الصيد ـ اذا الهوا قعد هكذا نخرج الي الجنينة ـ ان كان الهوا بطّال نفضل في البيت ـ ما ندم من سكت ـ من حفر بيراً لاخيه فقد وقع فيه

Reading Exercise 1.

فَأَعْجَبَ	بِامْرَأَةٍ	حُمَارٌ	اِسْمُهُ	رَجُلٌ	تَزَوَّجَ
f'ă'gaba	*. b'imr'âtin*	*ḥumâroon*	*isma'hoo*	*râguloon*	*tazawŭga*
was proud	to a woman	ass	his name	a man	married

فَسَمَّي	اِسْمِهِ	بِتَغْيِيرِ	فَأَمَرَتْهُ	بِهَا
fasammâ	*. is'mihee*	*bitaghiyeeri*	*f'amaret'hoo*	*b'hâ*
so he named	his name	in the changing	she ordered him	. of her

لَمْ	لَكِنَّكَ	خَيْرٌ	هُوَ	لَهُ	فَقَالَتْ	بَغْلًا	نَفْسَهُ
lam	*lâkinnaka*	*khairoon*	*hooa*	*l'hoo*	*f'ḳâlet*	*. baghlan*	*nafsa'hoo*
not	but thou	good	it	to him	she said	a mule	himself

بَعْدُ	الإِسْطَبْلِ	مِنْ	تَخْرُجْ
ba'du	*el-isṭabali*	*min*	*takhroog*
yet	the stable	from	gone out

A man whose name was Ass married a woman. He was proud of her. She ordered him to change his name, so he named himself Mule. She said to him, 'It is good, but thou hast not yet gone out of the stable.'

Exercise 37.

I have heard that the prince of that country was famous for his learning and piety. Do you know the two sons of the

merchant, who lives in the large house near the new market? Yes, I know them and their father too; he is an energetic man, and is very wealthy. I went to the town yesterday, where I saw a great number of soldiers sitting outside the house of the pasha Abdul Melik. What were they doing? I do not know, but I think that they were doing nothing at all. All the people in this country are very lazy. What is the name of the man with whom you were talking this morning, in your room? He is Abdullah, the son of Zeid, chief of the water carriers in the city of Cairo. Bring the table and a couple of chairs out of my room upstairs, and put them in the garden. If he comes here, what shall you do? I shall act according to orders.

Story 1.

One day, in summer, a king and his son went hunting. When the air became very hot, they each placed their cloaks on the back of a certain jester. The king, having laughed, said, 'Now, O jester, there is an ass's burden on thy back.' The jester replied, 'Verily, your majesty, I bear the burden of two asses.'

Vocabulary to Exercise 36.

مَشَي *masha*, he walked.
رَكِبَ *rakib*, he rode.
قَبِيلَة *ḳabeelah*, tribe.
مَوْضِع *mauḍiʿ*, place.
فَاسِد *fâsid*, bad, corrupt.
نَاحِيَة *nâḥyah*, direction.
فَتَحَ *fataḥ*, he opened.
قَفَلَ *ḳafal*, he shut, locked.
وَلَّعَ *wallaʿ*, he lighted.

مِنقَل *minḳal*, brazier, pan.
دَخَلَ *dakhal*, he entered.
قُلَّة *ḳoollah*, bowl, goblet.
لَبِس *labis*, he dressed.
قُفطَان *ḳufṭân*, coat.
حَفَظ *ḥafaẓ*, he kept, learned by heart.
ظَهَر *ẓahar*, he appeared.
صَيْد *ṣaid*, hunting.
فَضَل *faḍal*, he remained.

Vocabulary to Exercise 37.

تَقْوَي *takwa*, piety.
تَكَلَّم *takallam*, he talked.
سَقَّا *sakkâ*, } water carrier, s.
سَقَّايين *sakkâeen*, }
عَدَدْ *'adad*, number.
شَيخ *shaikh*, chief.
قاهِرَة *kâhirah*, Cairo.
ظَرْف *zarf*, } circumstance, s.
ظُروف *zooroof*, }

Vocabulary to Story 1.

عندما *'and'mâ*, when.
صَار *sâr*, became.
عندذلك *'and'dhâlik*, then.
وَضَع *wada'*, he placed.
كل واحد *kull wâhid*, each.
بُرْنُس *boornoos*, cloak.
ظَهر *zahr*, back.
مَسْخَرجي *maskhargee*, jester.
ضَحِك *dahik*, he laughed.
حِمْل *himl*, } burden, s.
أحْمال *ahmâl*, }
جَاوَب *gâwab*, he replied.
جلالة الملك *galâlet el-melik*, your majesty.
حَمَل *hamal*, he bore.

Conversation (*continued*).

كثر خيرك كثير علي طلبك أنا ادّي لك اثنين جنية — *kattar khairak keteer 'ala talabak ana addee lak etnain guinea*, thank you very much for your offer, I will give you £2.

تفضل حضرتك اشرب فنجان قهوة و سيجارة — *tafaddal hadaratak ashrab fingân kahwah wa segârah*, will your honour take a cup of coffee and a cigarette?

طيّب انا ادّي لك فيها ثلاثة جنية ولا غرش زيادة ابداً — *tieyib ana addee lak feehâ t'lâtah guinea wala ghirsh ziâdah abadan*, well, I will give you £3 for it, but not a piastre more.

لا ما يخلصني — آخر ثمن أربع جنية — *lâ mâ yukhallisnee âkhir taman arba' guinea*, I could not do it, my last price is £4.

انا رايح دي الوقت و ان عجبك خذ ثلاثة جنية و نص *ana râiḥ dil-wakt wa in 'agabak khoodh t'lâṭah guinea wa nuṣ*, I am going away now, and if you like take £3 10*s*.

ما عليش خذها ولكن أنا خسران فيها *mâ 'alaish khudh hâ walakin ana khasrân feehâ*, never mind, take it, but I am a loser by it.

LESSON XVIII.

REGULAR VERBS (*continued*).

The Imperfect.

146. The imperfect can be formed in two ways:

a. By كان with the present participle, ex.

أنا كنت جالس تحته *ana koont gâlis taḥt'hoo*, I was sitting lower down than he was.

كانت جالسة قدام السفرة *kânet gâlisah kooddâm es-sufrah*, she was sitting in front of the table.

كان ساكن في البيت الثالث علي اليمين *kân sâkin fee'l-bait eṭ-ṭâliṭ 'ala'l-yameen*, he was living in the third house on the right.

كنا راجعين من الصيد *kunnâ râga'een min eṣ-ṣaid*, we were returning from hunting.

b. By كان with the aorist, ex.

أنا كنت أشرب دخان *ana koont ashrab dukhân*, I was smoking.

كنت تلعب الشطرنج *koont tel'ab esh-shaṭrang*, thou wast playing at chess.

كان يطلب فلوس *kân yaṭloob feloos*, he was seeking money.

كنا نكتب للتجار *kunnâ nektoob li't-toogâr*, we were writing to the merchants.

The Future Perfect.

147. The future perfect is formed by the aorist of كان with the preterite, ex.

اكون كتبت الجواب قبلما ترجع *akoon katabt el-gawâb ḳablmâ targa'*, I shall have written the letter before thou returnest.

نكون رجعنا قبل ان تطلع *nekoon raga'nâ ḳabl in taṭla'*, we shall have returned before thou goest out.

The Subjunctive.

148. There is no particular form for the subjunctive in Arabic, ex.

واحد غيرك ما كانش يعمل هذا *wâḥid ghairak mâ kân'sh ya'mal hâza*, any other but thou would not do this.

In conditional sentences with *if*, it is to be clearly understood whether the verb is in the *indicative* or *subjunctive* moods. In the first case *if* is translated by اذا or ان, and in the latter by لو *lau*, ex.

ان كان عيان *in kân 'ayyân*, if he was ill.
لو كان عيان *lau kân 'ayyân*, if he were ill.
ان كان سمع *in kân sami'*, if he heard.
لو كنت سمعت *lau koont sami't*, if I had heard.

The Conditional.

149. The conditional form of the present, *I would write*, as well as of the past, *I would have written*, is expressed equally by كان with the preterite, ex.

لو كنت عيان كنت كتبت لك *lau koont 'ayyân koont katabt lak*, were I ill, I would write to thee.

لو كانوا يعلموا ما كانوش رجعوا *lau kânoo ya'lamoo mâ kânoosh raga'oo*, if they had known, they would not have returned.

In books a ل is sometimes inserted before the second clause of a conditional sentence, and corresponds to the *then* in English, ex.

لو كنّا سمعنا هذا لكنّا كتبنا لكم *lau kunnâ samiʿnâ hâza l'kunnâ katabnâ leekoom*, if we had heard this, *then* we would have written to you.

150. In the foregoing examples the auxiliary كان agrees in person, number, and gender with the verb; but in the vulgar tongue, however, this is not adhered to, but the *third* pers. sing. masc. كان is used for all persons, numbers, and genders, ex.

لو كان يعملوا هكذا *lau kân yaʿmaloo hâkaza*, if they had made it so.

ان كان تغدرنا نقطع رأسك *in kân taghdoornâ nakṭaʿ râsak*, if thou betrayest us, we will cut thy head off.

أحسن لو كان ما عملتش هكذا *âḥsan lau kân mâ ʿamaltesh hâkaza*, (it would have been) better, hadst thou not acted thus.

The Passive Voice.

151. The passive voice is scarcely used in the colloquial, as particular forms having a passive signification can be derived from most of the active and transitive verbs. The passive of the aorist is, particularly in modern writing, much more frequently used than the passive preterite. The forms of both these tenses, which are only distinguishable from those of the active verb by means of the vowel points, are as follows:—

Preterite *Active.*	Preterite *Passive.*	Aorist *Active.*	Aorist *Passive.*
كَتَبَ *katab.*	كُتِبَ *kutib.*	يَكْتُب *yektoob.*	يُكْتَب *yuktab.*
	كُتِبَتْ *kutibet.*		تُكْتَب *tuktab.*
	كُتِبْتَ *kutibt.*		تُكْتَب *tuktab.*
	كُتِبْتِي *kutiblee.*		تُكْتَبِي *tuktabee.*

كُتِبْتُ *kutibt.*	أُكْتَب *uktab.*
كُتِبُوا *kutiboo.*	يُكْتَبُوا *yuktaboo.*
كُتِبْتُوا *kutibtoo.*	تُكْتَبُوا *tuktaboo.*
كُتِبْنَا *kutibnâ.*	نُكْتَب *nuktab.*

152. The passive participle, which is formed in verbs derived from *triliteral* roots, by prefixing a مَ to the root, and inserting a و between the 2nd and 3rd radicals, as مكتوب *maktoob*, written, from كَتَب *katab;* and in verbs derived from *quadriliteral* roots, by changing the (ـِ) before the final radical of the present or active participle (vide art. 138) into (ـَ), as مُكَاتَب *mukâtab*, correspondence, from مكاتِب *mukâtib*, a correspondent, is, however, very frequently used; ex.

لحم الخنزير يحفظ مدة اذا ملّح *laḥm el-khanzeer yuḥfaẓ muddah izâ mulliḥ*, pork keeps a long time if it is salted.

القلي يطبخ مع الزيت و يعمل منه الصابون *el-ḳalee yuṭbakh ma'a ez-zait wa yu'mal min'hoo eṣ-ṣâboon,* alkali is boiled with oil, and soap made from it.

الرجل المذكور *er-râgul el-madhkoor*, the before-mentioned man.

الباب مقفول *el-bâb maḳfool*, the door is shut.

هذه البلد ما هي مسكونة *hâzee el-balad mâ heeyeh maskoonah*, this village is not inhabited.

Exercise 38.

أكان جالس علي الكرسي — نعم كان جالس علي الكرسي قدام السفرة — هل كان فاهم — ما أعرفش ان كان فاهم والا لا — ما ذا كنتوا تعملوا — كنا نشرب دخان — ما كناش نشرب نبيذ — ما ذا كانت تعمل — كانت تغزل — ما ذا كانوا يصنعوا بك — ضربوني — يكونوا عملوا شغلهم قبلما ترجع من السوق — لما أرجع

من المدينة تكونوا قد عملتوا شغلكم ــ أكون قد خلّصت الساعة ستة ــ في اي
بيت انت نازل ــ في محل ابن عمي السيد عبد اللّه ــ القماش المعتاد يعمل
من التيل والكتان والقطن يحصل من شجر صغير و يغزل ويعمل منه البفتة
والصوف الحاصل من الغنم يعمل منه اللباد ــ أبواب البيوت والشبابيك والطاولات
والدواليب تصنع من خشب أبيض و تدهن في بويا مختلفة الالوان ــ
البرانيط المستعملة للانسان تعمل من جلود حيوانات و تعمل أيضاً من الحرير ــ
يعملوا طيارات من ورق مدهونة بالزيت ــ الطيارة مربوطة في خيط ــ المعادن
مدفونة في الارض الذهب والفضة المشغولين فيهما القدر القليل من النحاس
و هذا القدر يعلم من المحك ــ أوروبا هي القسم المعمور اكثر من باقي أقسام
العالم واراضيها ملانة بالمدن. و مزارعها مزروعة بغاية الاعتنا ــ اليوم والليل
مقسومان ٢٤ ساعة والساعة مقسومة ٦٠ دقيقة ــ هذا الكتاب مطبوع في مدينة
القاهرة بمطبعة بولاق سنة ١٣٠١

Reading Exercise 2.

كَانَ	وَ	بأُجْرَةٍ	دارٍ	في	سَاكِناً	رَجُلٌ	كَانَ
kâna	*wa*	*b'ugratin*	*dârin*	*fee*	*sâkinan*	*râguloon*	*kâna*
was	and	for a rent	a house	in	a dweller	a man	was

جَاءَ	فَلَمَّا	كَثِيراً	يَتَفَرْقَعُ	السَّقْفِ	خَشَبُ
gâ'	*f'lamma*	*keteeran*	*yetafarka'u*	*es-sakfi*	*khashabu*
came	and when	very much	creaky	of the roof	wood

اصْلِحْ	قَالَ	بالأُجْرَةِ	يُطَالِبهُ	الدَّارِ	رَبُّ
uslih	*kâla*	*b'il-ugrati*	*yutâlib'hoo*	*ed-dâri*	*rabbu*
mond	ho said	for the rent	to ask him	of the house	master

عَلَيْكَ	لَابَأْسَ	قَالَ	يَتَفَرْقَعُ	فَإنَّهُ	السَّقْفَ	هٰذَا
'alaika	*lâbâ'sa*	*kâla*	*yetafarka'u*	*f'ann'hoo*	*es-sakfa*	*hâza*
on thoo	no harm	ho said	creaky	for it is	roof	this

أنْ	أخْشي	فقال	اللّه	يسبّح	فانّه
an	*akhsha*	*f'kâla*	*allâha*	*yusabbihu*	*f'ann'hoo*
that	I fear	then he said	God	praising	for it is

فيسجد	الرأفة	تدركه
f'yas-gud	*ar-râ'fatu*	*tudrikuhoo*
and it kneel down	the mercy	overtake it

There was a man, who lived in a hired house, and the wood of the roof was very creaky, and when the master of the house came to ask him for the rent, he said, 'Mend the roof, for it is creaky.' He replied, 'There is no harm to you (in this), for it is praising God.' Then he said, 'I fear that the mercy (of God) may overtake it, and it may kneel (i.e. fall) down.'

Exercise 39.

If the man strikes the boy, I shall be very angry and beat him. If I had heard that your brother was ill, I should have gone to see him. I was busy when you arrived, but now I am at leisure. I must write a letter to my father and tell him that you are living here with me. Hold my horse a moment and walk him about in front of the house. The boy, who was beaten, came to your house in the town and made a complaint. Why was he beaten? I do not know, but I think that he had told his master a lie. It may be so, but he should not have been beaten. Where are you going now? I am going into the town to buy some things for my mistress. What shall you buy? I must buy tea, coffee, sugar, candles, soap, oil, flowers, and a great many other things. Stop a bit, and then you can buy several things for me at the same time. Where were you yesterday morning at ten o'clock; I looked for you everywhere? I was sitting in the garden and talking to my father, who had just arrived from Europe. What is he doing? He is travelling for the sake of his health.

Story 2.

It is said that a tiger and a man were in a house, and the man saw a picture in which a man was depicted overcoming a tiger. The man said to the tiger, 'Dost thou see the bravery of the man, how he has overcome the tiger?' The tiger replied, 'The painter was a man; if a tiger had been the painter, then the drawing would not have been in this manner.'

Vocabulary to Exercise 38.

غَزَل *ghazal*, he spun.
صُنِعَ *ṣooni'*, was made.
قَبْلَما *ḳablmâ*, before.
خَلَص *khalaṣ*, he finished.
قُماش *ḳoomâsh*, cotton goods.
مُعْتاد *mu'tâd*, common.
تِيل *teel*, linen.
كِتّان *kittân*, flax.
بَفْتَة *baftah*, calico.
صُوف *ṣoof*, wool.
خَيْط *khaiṭ*, string.
نَحاس *neḥâs*, copper.
مَحَكّ *maḥakk*, touchstone.
دَقِيقَة *daḳeeḳah*, minute.
غَنَم *ghanam*, sheep.
لُبّاد *lubbâd*, felt.
مُسْتَعْمَل *musta'mil*, is used.
جُلُود *gulood*, skins.
حَرِير *ḥareer*, silk.
طَيّارَة *ṭayyârah*, kite.
دُهِنَ *duhin*, was painted.
رُبِط *rubiṭ*, was tied.
مَزارِع *mazâri'*, farms.
اِعْتِنا *i'tinâ*, care.
قَسَم *ḳasam*, he divided.
طُبِعَ *ṭubi'*, was printed.

Vocabulary to Story 2.

قِيل *ḳeel*, it is said.
انّ *ann*, that.
نِمر *nimr*, tiger.
صُورَة *ṣoorah*, picture.
غالِب *ghâlib*, victorious.
مَغْلُوب *maghloob*, subdued.
شَجاعَة *shagâ'ah*, bravery.
رَسّيم *rasseem*, painter.

Conversation.

يا حسن صحّيني بدري الساعة خمسة ـ أنا رايح الي الصيد *yâ ḥassan, ṣaḥḥeenee badree es-sâ'ah khamsah ana râiḥ ila eṣ-ṣaid,* Hassan, wake me to-morrow at five o'clock, I am going out shooting.

لسّا ظلمة كثير ولكن حضّر كل الحاجة و شيل بندقيتي من الصندوق *lissa ẓalmah keṭeer walâkin ḥaḍḍir kull el-ḥâgah wa sheel bundooḳiyetee min eṣ-ṣandooḳ,* it is still quite dark, but get the things ready, and take my gun out of the case.

لا تنسي انّ توضع الفراخ الباردين والعيش والنبيذ والطبق والسكاكين وغيرها في القارب *lâ tansa ann tooḍa' el-farâkh el-bârideen wa'l-'aish wa'n-nebeedh wa'ṭ-ṭabaḳ wa's-sakâkeen waghairahâ fee 'l-ḳârib,* don't forget to put the cold fowls, bread, wine, plates, knives, etc. into the boat.

فين الرجل اللّي بدّه يجي ويّانا ليفرجنا مطرح البط الاحسن *fain er-râgul illee bidd'hoo yegee wiyyânâ leefarragnâ maṭraḥ el-baṭ el-âḥsan,* where is the man who was to have come with us to show us the best place for duck?

كان لازم يجي دي الوقت ولكن انا افتكر انه سبقك للمطرح ذاته اللّي جنب النهر *kân lâzim yegee dil-waḳt walâkin ana aftakir ann'hoo sabaḳak li'l-maṭraḥ dhât'hoo illee gamb en-nahr,* he ought to be here now, but I think that he has gone on ahead of you to the place itself, which is near the river.

ما عليش ما اقدرش استنّاه قل للمراكبية خلّيهم يمشوا *mâ 'alaish mâ aḳdar'sh astannâh ḳool li'l-marâkibiyah khalleehoom yamshoo,* never mind, I can't wait for him, so tell the boatmen to shove off.

LESSON XIX.

REGULAR VERBS (*continued*).

153. As has been shown in arts. 138 and 152, the present participle or 'noun of agency' and the past participle or 'passive noun' are formed according to certain fixed rules from the root, so in a similar manner are formed 'the noun of place' and the 'noun of instrument.'

The Noun of Place.

Nouns indicating a place or locality where any action takes place, are formed from the root of the verb expressing the action, by prefixing a مَ to the root, placing a *gazm* over the first radical, and pronouncing the second radical with (ـَ), ex.

كَتَبَ *katab*, he wrote.	مَكْتَب *mektab*, a study, or place for writing.
خَرَجَ *kharag*, he went out.	مَخْرَج *makhrag*, an outlet.
جَمَعَ *gama'*, he collected.	مَجْمَع *magma'*, a junction.
طَبَخَ *ṭabakh*, he cooked.	مَطْبَخ *maṭbakh*, a kitchen.
دَخَلَ *dakhal*, he entered.	مَدْخَل *madkhal*, an entry.

Sometimes the second radical is pronounced with (ـِ) instead of (ـَ), ex.

نَزَلَ *nazal*, he descended.	مَنْزِل *manzil*, a station, stage.
جَلَسَ *galas*, he sat.	مَجْلِس *maglis*, a council.
سَجَدَ *sagad*, he worshipped.	مَسْجِد *masgid*, a mosque.
شَرَقَ *sharaḳ*, he rose (as the sun).	مَشْرِق *mashriḳ*, the east.
غَرَبَ *gharab*, he set (as the sun).	مَغْرِب *maghrib*, the west.

154. The plurals of these nouns of place are formed by inserting an ا after the first radical, and pronouncing the second radical with (ـِ), ex.

مَكْتَب *mektab*, a study.	مَكَاتِب *mekâtib*, studies.
مَجْلِس *maglis*, a council.	مَجَالِس *magâlis*, councils.

A ة is sometimes found at the end of a noun of place, as مدرسة

madrasah, a school, college, from دَرَس *daras*, he learned; مَحْكَمَة *maḥkamah*, a court of justice, from حَكَم *ḥakam*, he decreed; مَطْبَعَة *maṭba'ah*, a printing-office, from طَبَع *ṭaba'*, he printed.

The Noun of Instrument.

155. The noun of instrument, i.e. the name of the instrument which is used to perform the action indicated by the verb, is derived from the root by prefixing مِ, and pronouncing the second radical with (ـَ) or ا, ex.

فَتَح *fataḥ*, he opened.	مِفْتَاح *miftâḥ*, a key.
نَشَر *nashar*, he sawed.	مِنْشَار *minshâr*, a saw.

Sometimes the noun ends with a ة, ex.

كَنَس *kanas*, he swept.	مِكْنَسَة *miknesah*, a broom.
مِسْطَرَة *misṭarah*, a ruler, *from*	سَطَّر *saṭṭar*, he ruled with lines.

156. If the noun of instrument takes a (ـَ) after the second radical, it forms its plural thus:

مِسْطَرَة *misṭarah*, a ruler.	مَسَاطِر *masâṭir*, rulers.

If, however, it takes an ا after the second radical, then it forms its plural thus:

مِفتاح *miftâḥ*, a key.	مَفَاتِيح *mefâteeḥ*, keys.
مصباح *miṣbâḥ*, a lamp.	مَصَابِيح *maṣâbeeḥ*, lamps.

Exercise 40.

فتح البواب باب البيت بالمفتاح — كان الكاتب جالس في الحارة عمّا يكتب مكتوب علي شان الفلاح — هل نشر النجار الخشب في المنشار — قل لخدّامي يكنس المكتب طيّب بالمكنسة — أنا أخرج دي الوقت الي مجلس في بيت صاحبي عبد الكريم باشا — كان الطباخ في المطبخ وكان يطبخ الاكل علي شان المسافرين اللّي كانوا جالسين برّا السراي في ظل الاشجار الكبيرة قريب النهر — روح الي مكتب الخواجة فلان وادّي له المكتوب دا — الجامع الازهر هو مجمع العلماء في مصر القاهرة — ما نزلوش المسافرين في المنزل دا ولكن في المنزل الثاني من هنا — تشرق الشمس في المشرق وتغرب في المغرب — هذه الورقة مش مسطرة بالمسطرة — مطبعة بولاق أفضل مطابع مصر وذلك بهمة مديرها

الفاضل و براعته — أنا ما وجدت صاحبي في منزله واخبروني انه انطلب في المجلس — افندينا توفيق باشا المعظم زار مدرسة ديوان المعارف وسيشرف كل المدارس بزيارته — الامام واقف في المسجد يصلي — اعمل معروف سلّفني مفتاح

Reading Exercise 3.

وَالْمَوْتُ	إِنْسَانٌ
wa'l-mautoo	*insânoon*
and Death	a man

حَطَبٍ	جُرْزَةً	حَمَلَ	مَرَّةً	إِنْسَانٌ
ḥaṭabin	*goorzata*	*ḥamala*	*marratan*	*insânoon*
of wood	a faggot	carried	once upon a time	a man

أَعْيَا	فَلَمَّا	عَلَيْهِ	فَتَثَقَّلَتْ
a'yâ	*f'lamma*	*'alaihee*	*f'ṭakoolet*
he was oppressed	and so when	upon him	and so it was heavy

عَنْ	بِهَا	رَمَى	حَمْلِهَا	مِنْ	وَضَجِرَ
'an	*b'hâ*	*ramâ*	*ḥamlihâ*	*min*	*wa ḍagira*
from	it	he cast	carrying it	from	and was weary

بِالْمَوْتِ	رُوحِهِ	عَلَى	دَعَا	وَ	كَتِفِهِ
bi'l-mautee	*rooḥ'hee*	*'ala*	*da'â*	*wa*	*katifihee*
Death	himself	upon	called	and	his shoulder

لِمَاذَا	انا	هُوذَا	قَائِلاً	لَهُ	فَتَشَخَّصَ
limâdha	*ana*	*hoadhâ*	*ḳâelan*	*la'hoo*	*f'shakhaṣa*
why	I	behold	saying	to him	so he presented himself

لِتَرْفَعَ	دَعَوْتُكَ	فَقَالَ	دَعَوْتَنِي
litarfa'a	*da'owtuka*	*f'ḳâla*	*da'owtanee*
that you might lift	I called you	so he said	have you called me

كَتِفِي	عَلَى	هٰذِهِ	الْحَطَبِ	جُرْزَةَ
katifee	*'ala*	*hâzee*	*el-ḥaṭabi*	*goorzata*
my shoulder	upon	this	of wood	faggot

Once upon a time, a man was carrying a faggot of wood, and it

was very heavy for him. So when he was oppressed and weary with carrying it, he threw it from his shoulder, and called upon Death. So he (Death) presented himself to him, saying, 'Behold me, why have you called me?' So he said, 'I called you, so that you might lift this faggot of wood on to my shoulder.'

Exercise 41.

The door was locked, but the man opened it with a key and entered the house. The mosque (جامع) of El-Azhar at Cairo is the largest in the world: 6000 students (تلميذ) study there, who come from all parts of the Mohammedan world (الاسلامية). This man is a very good teacher (خوجة Turkish word), and he teaches Arabic very well. If he will teach me, I will learn. I went to the meeting of the *Ulema* at the mosque of Sultan Hassan, but I only heard very little of what was said. Is the cook in the kitchen? Yes, ma'am, he is. What is he doing? He is cooking the fish (سمك) and meat for your breakfast. The sun, moon, and stars all rise in the east and set in the west. Do you know where the Bey is at present? Yes, sir, he is writing a letter in his study.

Story 3.

A person went to a certain scribe, and said to him, 'Write a letter for me.' He said, 'There is a pain in my foot.' The man said, 'I do not wish to send you anywhere, why do you make such a stupid excuse?' The scribe replied, 'You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting.'

Vocabulary to Exercise 40.

كان عمّا *kân 'amma*, was.
طبّاخ *ṭabbâkh*, cook.
أكل *akal*, food.
وَجَد *wagad*, he found.
انطلب *inṭalab*, he was sought.
براعة *barâ'ah*, cleverness.
وقف *waḳaf*, he stood.
سلّف *sallaf*, he lent.
مسافر *musâfir*, traveller.
سراي *sarâi*, palace.
أدّي *adda*, he gave.
أخبر *akhbar*, he informed.

همّة *himmah*, energy.	إمَام *imâm*, priest.
زَار *zâr*, he visited.	صَلّي *ṣalla*, he prayed.

ديوان المعارف *deewân el-ma'ârif*, Ministry of Instruction.

Vocabulary to Story 3.

وَجَع ـ ألَم *waga'*, *alam*, pain.	عُذر *'uzr*, excuse.
في مطرح *fee maṭaraḥ*, anywhere.	قَرَأ *ḳara'â*, he read.
قبيح *ḳabeeḥ*, stupid.	خَطّ *khaṭṭ*, handwriting.
شَيّع *shayya'*, he sent.	حَتّي *ḥatta*, for.

Conversation (*continued*).

خلّي القارب في المجري اكثر و قدّفوا سوا *khallee el-ḳârib fee'l-magra akṭar wa ḳuddifoo sowâ*, keep the boat more in the stream, and row together.

الهوا موافق ركّبوا الصاري و حطّوا القلوع *el-howâ muâfiḳ rakkiboo eṣ-ṣâree wa ḥooṭṭoo el-ḳuloo'*, the wind is fair, so put up the mast and set the sail.

اسمها اي دكها البلد اللّي علي الشط الشمالي *ism'hâ ay dukhâ el-balad illee 'ala esh-shaṭ esh-shimâlee*, what is the name of the village on the left bank?

هي بلد اسمها المطريه *heeyeh balad ism'hâ el-maṭariyeh*, it is the village of Matarieh.

هل كثير من المراكب تعطّلت من النّو امبارح *hal keṭeer min el-marâkib ta'aṭṭalat min en-nau embâriḥ*, were many boats damaged in the storm yesterday?

احترس يا سيدي يوجد طيار ورا ذاك المطرح هناك *eḥtaris yâ seedee yugad ṭieyâr wara dhâk el-maṭraḥ henâk*, take care, sir, there is a whirlpool beyond that point yonder.

LESSON XX.

DERIVATIVE VERBS.

157. The derivative verbs are deduced from the primitive triliteral root, called the 1st form of the verb, by the addition of

certain letters, which thus make other forms, in which the meaning of the primitive form becomes modified in a certain fixed manner. These derived forms are generally reckoned to be twelve in number, and they all have the same terminations or inflections as the primitive verb.

158. The following table gives the ten forms in most common use:

FORM	PRETERITE	AORIST	IMPERATIVE	PARTICIPLE
I	كَتَبَ *katab*	يَكْتُبُ *yektoob*	اُكْتُبْ *uktoob*	كَاتِبْ *kâtib*
II	أَكْتَبَ *aktab*	يُكْتِبُ *yuktib*	أَكْتِبْ *aktib*	مُكْتِبْ *muktib*
III	كَتَّبَ *kattab*	يُكَتِّبُ *yukattib*	كَتِّبْ *kattib*	مُكَتِّبْ *mukattib*
IV	كَاتَبَ *kâtab*	يُكَاتِبُ *yukâtib*	كَاتِبْ *kâtib*	مُكَاتِبْ *mukâtib*
V	تَكَتَّبَ *tekattab*	يَتَكَتَّبُ *yetekattab*	تَكَتَّبْ *tekattab*	مُتَكَتِّبْ *mutekattib*
VI	تَكَاتَبَ *tekâtab*	يَتَكَاتَبُ *yetekâtab*	تَكَاتَبْ *tekâtab*	مُتَكَاتِبْ *mutekâtib*
VII	اِنْكَتَبَ *inkatab*	يَنْكَتِبُ *yenkatib*	اِنْكَتِبْ *inkatib*	مُنْكَتِبْ *munkatib*
VIII	اِكْتَتَبَ *iktatab*	يَكْتَتِبُ *yektatib*	اِكْتَتِبْ *iktatib*	مُكْتَتِبْ *muktatib*
IX	اِكْتَبَّ *iktabb*	يَكْتَبُّ *yektabb*	اِكْتَبّْ *iktabb*	مُكْتَبّْ *muktabb*
X	اِسْتَكْتَبَ *istaktab*	يَسْتَكْتِبُ *yestaktib*	اِسْتَكْتِبْ *istaktib*	مُسْتَكْتِبْ *mustaktib*

159. However minute might be the observations made upon the different meanings of the derivatives, we should still find many exceptions, which can only be learned by use; and the same must be said as to the particular form in which any given word is to be found. Some roots are to be met with in only one form, most are in several, none in all.

NOTE—The I. Form كتب *katab*, he wrote, has been given *in extenso* in the preceding lessons.

II. FORM, (أَكْتَبَ *aktab.*)

160. This form, which is always transitive, requiring the object to be in the accusative case, gives a *causal* signification to the meaning of the original verb of the I. Form, ex.

I. FORM.	II. FORM.
حَلَفَ *ḥalaf*, he swore.	أَحْلَفَ *aḥlaf*, he caused to swear.
ظَهَرَ *ẓahar*, he appeared.	أَظْهَرَ *aẓhar*, he caused to appear.
دَخَلَ *dakhal*, he entered.	أَدْخَلَ *adkhal*, he caused to enter.
خَرَجَ *kharag*, he went out.	اَخْرَجَ *akhrag*, he caused to go out.
رَسَلَ *rasal*, he sent.	أَرْسَلَ *arsal*, he caused to be sent.
خَبَرَ *khabar*, he informed.	أَخْبَرَ *akhbar*, he caused to be informed.

اسعد اللّه أوقاتكم *as'ad allâh owḳât'koom*, may God make your days happy, i. e. good day to you.

ارسلته للسوق *arsalt'hoo li's-sooḳ*, I have sent him to market.

هو يظهر الديانة *hooa yuẓhïr ed-diyânah*, he shows religion.

أرسل اليّ رجل من عندك *arsil ilayyâ râgul min 'andak*, send me one of your men.

اخبرني عن هذا الشيّ *akhbirnee 'an hâza esh-shay*, inform me on this matter.

في الشهر المقبل *fee'sh-shehr el-muḳbil*, in the coming month.

The following verbs are of the above form:

اغني *aghna*, he enriched.	اعلم *a'lam*, he informed.
اغضب *aghḍab*, he angered.	افني *afna*, he caused to decay.
ارضي *arḍa*, he satisfied.	افلس *aflas*, he made bankrupt.

III. Form, (كتّب *kattab.*)

161. In this, either the meaning of the I. Form is strengthened: ضرب *ḍarab*, he beat, ضرّب *ḍarrab*, he beat violently; قطع *kaṭa'*, he cut, قطّع *kaṭṭa'*, he cut in pieces; or it gives a *causal* signification, ex. دخل *dakhal*, he entered, دخّل *dakhkhal*, he caused some one to enter, he introduced; نزل *nazal*, he descended, نزّل *nazzal*, he caused to descend, brought down; كثر *kaṭur*, it was many, كثّر *kaṭṭar*, it increased; علم *'alim*, he knew, علّم *'allam*, he caused to know, taught; سلم *salim*, he was well, سلّم *sallam*, he made or wished somebody to be well; صدق *ṣadaḳ*, he was truthful, صدّق *ṣaddaḳ*, he was very truthful, *or* he made so and so truthful, he considered him truthful; ex.

الله يسلمك *allâh yusallimak*, }
سلمك الله *sallamak allâh*, } God be with thee.

الله يصبحكم بالخير *allâh yuṣabbiḳ'koom bi'l-khair*, God give ye good morning.

كثر الله خيرك *kaṭṭar allâh khairak*, may God increase thy welfare, i. e. thank you.

المعلم يعلمه التركي *el-mu'allim yu'allim'hoo et-toorkee*, the teacher teaches him Turkish.

كان مصدّق هذا الامر *kân muṣaddiḳ hâza el-amr*, he believed this, (was considering it truthful.)

عدّل لي الفرشة *'addil lee el-farshah*, make the bed straight for me.

نزّل الكباية *nazzil el-kubâyah*, take the glass down.

مسك الرجل و ربط بالحبل *musik er-râgul wa roobiṭ bi'l-ḥabl*, the man was seized and bound with the rope.

The following verbs are of the above form:

وظّف *waẓẓaf*, he employed. — ركّب *rakkab*, he caused to ride.

كرّم *karram*, he honoured. — فرّج *farrag*, he showed.

خوّف *khauwaf*, he frightened. — علّق *'allaḳ*, he hung.

IV. Form, (كَاتَبَ *kâtab.*)

162. The IV. Form is generally transitive, and often denotes a reciprocal action, and at the same time expresses, in many instances, a *desire* or *striving* to carry out the idea suggested by the I. Form; ex. قتل *katal*, he killed, قاتله *kâtal'hoo*, he sought to kill him; شرك *sharak*, he was the partner of so and so, شاركه *shârak'hoo*, he took him as a partner.

The characteristic modification of the meaning of many of the words of this form, which are in most common use, has, however, quite disappeared: thus, سافر *sâfar* means 'he set out;' جاوب *gâwab*, he answered; ناسب *nâsab*, it was appropriate; شابه *shâbah*, it was similar; بارك *bârak*, he blessed; ex.

سافروا سوا *sâfaroo sowâ*, they set out together.
لسّا ما جاوبش *lissa mâ gâwab'sh*, he has not answered yet.
اللّه يبارك فيك *allâh yubârik feek*, God bless you.
رأي مناسب *râi munâsib*, an appropriate idea.
عيد مبارك عليك *'aeed mubârak 'alaik*, (I wish) a happy festival to thee.

The following verbs are of the above form:

حاسب *ḥâsab*, he compared accounts.	بايع *bâya'*, he traded.
حارب *ḥârab*, he sought to fight.	قاسم *kâsam*, he shared.
رافق *râfak*, he accompanied.	عارض *'âraḍ*, he opposed.

Exercise 42.

ايش حال أخوك – ما انيش عارف – كتبت له مكتوبين ولكن ما كانش يجاوب – لسا ما جاوبش – من ساعة اللّي سافر ليس عندنا عنه خبر – متي تسافر – اسافر بعد بكرة – تسافر في البر والا في البحر – اسافر في وابور (steamer) – ان كتبت لي مكتوب أجاوب بالعجل – كمل وعدك – اللّه يوصلك بالسلامة – اخبروني عن هذا الامر – اخبرني اذا وصلت لك الفلوس – ارسلتها لك مع البوسطة ولكن ما جاوبت شيُّ – هذا الشغل ما يخرج من يدك – أُخبرته من قبل – انا كنت من زمان اخبرته عنه – أخرج الكيس من جيب الشيخ وأخذ منه المفتاح وفتح الخرج وأخذ احد الكيسين ثم (then) رجع الكيس الثاني

وغلق (he shut) الخرج (saddle bag) وادخل المفتاح في الكيس و وضعه (put it) في جيب الشيخ — ايش حال أبوك — سلم عليه من عندي — الظاهر انه رجل مليح — اظهر الديانة — اصلح بين اخوانه واشركهم في أمواله — هذا شيٌ عظيم علي رأي — دا رأي مناسب — هذا الخرج يناسب طيب لهذا الهدوم — اعمل معروف يا سيدي وجيب لي شوية قهوة — علي العين والرأس — كثر اللّه خيرك — يا ولد خلّص شغلك — أنا خلصت هذا الشغل في ثلاث ساعات — يا ولد اطلع (go up) فوق السطوح (the roofs) نزّل الناموسية (mosquito curtain) التي نشرتها (spread) في الشمس — هذه الساعة مش لها — هي مخربة (out of order) — ابعثها الي الساعاتي (watchmaker) لكي يصلحها

Reading Exercise 4.

من	المائة	بعد	والستون	الثانية	الليلة
from	100 the	after	60 the and	2nd the	night the

و ليلة	ليلة	الف	حكاية
a night	and night	1000	the stories of

دينازاد	قَالَت	القَابِلَة	اللَّيْلَة	كَانَت	فَلَمَّا
Dînâzâd	said	following the	night the	was	when and

غَيْرَ	كُنْتِ	إِنْ	أُخْتَاهُ	يا	شهرزاد	لِأُخْتِهَا
not	you were	if	sister	O	Shahrzâd	her sister to

حُبًّا	لَهَا	قَالَتْ	الحَدِيث	لَنا	فاتِمِّي	نائمةٍ
love	to her	she said	story the	us for	finish then	asleep

إِن	السَّعيد	الملِك	أَيُّهَا	بَلَغَنِي	وَكَرَامَةً
that	happy the	king the	O	me reached	it, honour and

فانّه	الخامِس	أُخي	أمّا	وَ	قَال	المزَيِن
he indeed	5th the	my brother	as to	and	spoke	barber the

يَسأَلُ	فقيرًا	رَجُلًا	كَانَ	وَ	الآذانِ	مَقْطُوعَ	كَانَ
begs of	poor	a man	was	and	ears the	cut off	was

نهارًا	يأخُذُهُ	بِمَا	يَقْتَاتُ	وَ	لَيْلًا	النَّاس
by day	it takes he	what by	subsists	and	by night	men the

The 162nd night of the tales of the 1001 nights.

When the following night arrived, Dinazad said to her sister Shahrzad, 'O sister! if you are not asleep, finish us the story.' She replied to her, 'With great pleasure.' 'O king of exalted dignity, it is related to me that the barber spoke thus: "As to my fifth brother, he was crop-eared, and was a poor man, who begged in the evening, and subsisted on that by day."'

Exercise 43.

I showed my watch to your brother, who says that he knows all about them (يعرف طيّب فيها), but he could not tell why it had stopped. The soldiers seized the man and bound him with ropes; they then brought him out of the house and cut his head off in front of all the people of the town. The general sent an officer to go into the fort to look for some soldiers. Can you inform me if the letter I wrote to the general arrived safely? I sent it by post, but I have not had any answer. The two princes were sitting in the tree, and the woman below made them descend. This man teaches the French language, and he knows Arabic well. I will engage him as my teacher at 300 piastres a month. Thank you very much, God bless you. The merchants and soldiers set out on their journey together; but on the road the soldiers beat the merchants and wanted to kill them.

Story 4.

Once on a dark night a blind man took a lamp in his hand, and a jar on his shoulder, and was going along in the market. Somebody said to him, 'O fool! in thy eyes day and night are alike, of what use is a lamp to thee?' The blind man laughed, and said, 'O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness.'

Conversation (*continued*).

اي دول العصافير الطايرين هناك فوق شجر النخل دكها *ay doul el-'aṣâfeer eṭ-ṭâeereen henâk fouk shagar en-nakhal dukha*, what are those birds flying over yonder, just over those date trees?

هم امّا وز و امّا بط ولكن انا مش مؤكد طيّب *hoom amma wuz wa amma baṭ wa'lâkin ana moosh muwakkid ṭieyib,* they are either geese or duck, but I am not quite sure.

دا يبان مطرح طريف قوي للسمان — خلينا نطلع الي البر هناك *da yubân maṭaraḥ ṭareef ḳowee li's-summân khaleenâ naṭla' ila el-barr henâk,* that looks good ground for quail, let us land there.

روح نفسك الي الناحية الثانية من هذا الهيش (غاب) *rooḥ nafsak ila en-nâḥiyet eṭ-ṭâniyah min hâza el-heesh (ghâb),* go over yourself to the other side of this marsh.

حطّ واحد في كل طرف ليكش العصافير لناحيتي *ḥuṭṭ wâḥid fee kull ṭaraf l'yakish el-'aṣâfeer linâḥyetee,* place a man at each end to drive the birds towards me.

واحد بط نزل بين القصب قريب منك فتّش عليه *wâḥid baṭ nazal bain el-ḳaṣab ḳareeb minnak fattish 'alaih,* one duck has fallen among the reeds near you; look for it.

LESSON XXI.

DERIVATIVE VERBS (*continued*).

V. Form, (تَكَتَّب *tekattab.*)

163. The original meaning of this form is partly *reflexive,* as in تَجَمَّد *tegammad,* he hardened himself, he became hard, frozen; تَبَرَّد *tebarrad,* he cooled himself; تَكَبَّر *tekabbar,* he thought himself great, was proud; and partly *passive,* as in تَعَلَّم *ta'allam,* he became learned; تَوَلَّد *tawallad,* he was born; ex.

تكلم بالعربي كانه ابن عرب *tekellem bi'l-'arabee k'anna'hoo ibn 'arab,* he spoke Arabic like an Arab.

فين تعلمت العربي *fain tâ'allemt el-'arabee,* where did you learn Arabic?

دعنا نشرب حتي نتبرد *da'nâ neshrab ḥatta netebarrad*, let us drink until we cool ourselves.

تفضل علينا ـ تفضل علي الكرسي *tefaḍḍal 'alainâ, tefaḍḍal 'ala'l-kursee*, do us the honour, (do the chair the honour,) please take a chair.

انت راجل متكبّر *ente râgul mutekabbir*, you are a proud man.

164. This form in the preterite can also take an ا prefixed to it in the vulgar tongue: اتكلمت *et'kellemt*, I have spoken; اتفسحنا ساعتين *et'fassaḥnâ sâ'atain*, we went out walking for two hours; and this form can also be abbreviated: اضّحك *eḍḍaḥḥak* from اتضحّك *etaḍḍaḥḥak* or تضحّك *teḍaḥḥak*, he ridiculed, mocked.

The following verbs are of the above form:

تكرّم *takarram*, he was honoured.
تفرّج *tafarrag*, he looked himself.
تغيّر *taghaiyar*, he was changed.
توسّخ *tawassakh*, he became dirty.
تقطّع *taḳaṭṭa'*, he was cut to pieces.
توقّف *tawaḳḳaf*, he was stopped.

VI. Form, (تَكَاتَبَ *tekâtab*.)

165. This form is of more rare occurrence than V, and has, in general, either a *reciprocal* meaning, or indicates the *wish* or *desire* to carry out the idea expressed by the verb in the IV. Form: تقاتل *taḳâtal*, he (and somebody else mutually) sought to kill; he (etc.) fought (with one another); تقابل *taḳâbal*, he (etc.) opposed or met (each other); تخالف *takhâlaf*, he sought to place something in somebody's way; ex.

تقاتلوا ثلاثة علي خمسة *taḳâtaloo ṭ'lâṭah 'ala khamsah*, they fought with each other, three against five.

يتعالج مع التاجر *yeta'âleg ma'a et-tâgir*, he is disputing with the merchant.

لا تخالفني في هذا الامر *lâ tekhâlefnee fee hâza el-amr*, put no obstacle in my way in this matter.

166. This form, also, has the same form as with V in art. 164, أتقاتل *et'kâtal*, which is the same as تقاتل *takâtal*.

The following verbs are of the above form:

تخاصم *takhâṣam*, he quarrelled with.
توافق *tawâfak*, he agreed with.
تواعد *tawâ'ad*, he mutually promised.
تساعد *tasâ'ad*, he mutually assisted.
تقابل *takâbal*, he met somebody.

VII. Form, (إِنْكَتَبْ *inkatab*.)

167. This has either a *reflexive* or *passive* meaning: انهمك *inhamak*, he threw himself into, plunged into; انكشف *inkashaf*, he showed himself openly *or* was discovered; انجرح *ingaraḥ*, he was wounded; انوجد *inwagad*, he found himself *or* was found; انضرب *inḍarab*, he was beaten, struck; انكسر *inkasar*, it was broken to pieces; ex.

انكسرت رجلي *inkasarat riglee*, my foot is broken.
انجرحت في ذراعي *ingaraḥt fee dhrâ'ee*, I am wounded in the arm.
ينهمك في اللذات *yenhamik fee'l-lazzât*, he plunges into gaiety.

The following verbs are also of this form:

انعطي *in'aṭa*, he was given.
انحبس *inḥabas*, he was imprisoned.
انمسك *inmasak*, he was seized.
انتهي *intaha*, it was finished.
انشهر *inshahar*, he became famous, it was noised abroad.

168. *To be able* or *can* is translated by قدر *kadar* (Aor. يقدر *yakdir* or *yakdar*), with an aorist following it; ex.

ما قدرتش أقرب له *mâ kadartish akrab lahoo*, I could not get near him.
ما تقدرش تخرج *mâ takdirsh takhrug*, you cannot go out.
لا يقدر يكمل هذا الشغل *lâ yakdir yukammil hâza esh-shughl*, he cannot complete this work.

Or by امكن *amken* (II. Form of مكن, which, as such, requires the subject of the sentence in English to be placed in the objective): يمكن *yumkin*, it is possible, يمكني *yumkinnee*, it is possible for me, i. e. I can; يمكنك *yumkinak*, thou canst, etc.; يمكنه *yumkinhoo*, يمكنها *yumkinhâ*, يمكنا *yumkinnâ*, يمكنكم *yumkinkoom*, يمكنهم *yumkinhoom*, with an aorist following it, or with ان *ann;* ex.

كيف يمكنك تعرفه *kaif yumkinak ta'rif'hoo*, how can you know it?

ما يمكنهمش يعرفوه *mâ yumkinhoom'sh ya'rifooh*, they cannot know it.

أيمكنك ان تخبرني *â-yumkinak ann tukhbirnee*, can you give me any information?

يمكن — ما يمكنش *yumkin, mâ yumkinsh*, it is possible, it is impossible.

غير ممكن عمله *ghair mumkin 'amal'hoo*, it is not possible to do this.

169. *Can* in the sense of knowing how to do something that can be learned, is rendered by عرف *'araf*, he knew; يعرف يكتب *y'araf yektoob*, he can write, i. e. he knows how to write.

170. The English *self* is expressed by means of the words نفس *nafs*, soul, عين *'ain*, eye, ذات *zât*, being, and روح *rooḥ*, spirit; ex. I myself, انا نفسي *ana nafsee* or انا بنفسي *ana b'nafsee* or انا بعيني *ana b''ainee*, انا بذاتي *ana b'zâtee*, انا بروحي *ana b'rooḥee;* thou thyself, انت نفسك *ente nafsak*, انت بنفسك *ente b'nafsak*, etc. etc.; ye yourselves, انتم بنفسكم *entoom b'nafs'koom* or بانفسكم *b'anfuskoom*, etc. etc.; ex.

أعمله انا بذاتي *a'mal'hoo ana b'zâtee*, I will do it myself.

قتل روحه — قتلت روحها *ḳatal rooḥ'hoo, ḳatalet rooḥ'hâ*, he killed himself, she killed herself.

ذلك اليوم بعينه *dhâlik el-yaum b''ain'hee*, on the very same day.

تلك الليلة بعينها *tilk el-lailah b''ain'hâ*, on the very same night.

كان هذا الرجل هو بنفسه *kân hâza er-râgul hooa b'nafs'hee*, it was this very man himself.

كان هذا الخنجر بعينه اللي ضرب بە القاضي *kân hâza el-khangar b'ain'hee illee ḍarab b'hee el-kâḍee,* it was the very same dagger with which he stabbed the judge.

سمعت الرجل ذاتە *sami't er-râgul zât'hoo,* I heard the man himself.

Exercise 44.

في هذا الليل تجمّد النهر من شدّة (severity) البرد — انت رجل متكبّر حتي الواحد ما يقدر يتكلم معك — هذە المدينة كبيرة وكل أهلها متمدّنين وأصحاب أدب — كل انسان يعمل ما يبان لازم لە مع الادب التام — ما هوش في قدرتنا ان نكون تولدنا في الغني — لاتتعرّض لي فيما اعمل — ما اتعرّض لك في ذلك — انا متعود (accustomed) علي القراية (reading) في العشية — ما يتجاس (dare) يطلع بالليل — هو فاصل البيّاع في ثمن البضاعة (goods) — لاتخالفني في ما اعمل — تقاتلوا أربعة علي سبعة

المتهوم (accused) انعرف من المهندس (engineer) الذي كان مع ضاري عسكر حين (time) انغدر (was betrayed) لان هو أيضاً انضرب بالخنجر ذاتە وانجرح بعض جروحات — المتهوم المذكور كان انوجد مخبّي (hidden) في الجنينة التي حصل فيها القتل وفي الجنينة نفسها انوجد الخنجر الذي بە انجرح ضاري عسكر و بعض حوايج أيضاً بتوع المتهوم — المتهوم المذكور انسأل (was questioned) عن اسمە وعمرە و مسكنە و صنعتە فجاوب ان اسمە سليمان وعمرە أربعة وعشرين سنة ثم صنعتە كاتب عربي و كانت سكنتە في حلب (Aleppo) — انسأل عن الناس الذين كتب لهم أمس (yesterday) فجاوب ان كلهم سافروا — انسأل كيف يمكن انە لم يعرف احد من الذين كتب لهم في الايام الماضية وكيف يكونوا كلهم سافروا — فجاوب انە لا يعرف الذين كان يكتب لهم وان هذا غير ممكن

Exercise 45.

اهلكە (destroyed him) الجوع (hunger) والعطاش (thirst) — قدّموا لە الاكل والشرب — يهلكني الجوع والعطش — ياولد قدّم لي الاكل والشرب — هو

مجتهد كثير و يتعلم طيّب ـ انا معلّمه واعلمه نوبتين في الجمعة ـ حصل أي ـ
ما يظهرش انه يعرف ما حصل ـ تسافر متي ـ مرادي (intention) ان أسافر
في الشهر المقبل ـ ابوي سافر في الشهر الماضي ـ تقدرش تحرّك (move) هذا
الحجر (stone) ـ الحجر دا ثقيل (heavy) عليّ ما اقدرش احرّكه ـ يا ولد اغسل
الحصان ـ نزّل الناموسية ـ عدّل الفرشة وابعث الساعة للساعاتي لكي يصلحها ـ
هذا الذي ترتّب (arranged) عليّ ليس ممكنّي عمله ـ هو غني كثير يقدر
يصرف مية قرش في الجمعة ـ كم تقدر تصرف في الشهر ـ انا اقدر اصرف
ثلثمية قرش في الشهر ـ ولكن في الشهر الماضي كنت صرفت ميتين بس ـ
ايمكنك ان تخبرني اين يسكن الخواجه شاكر الخوري ـ ايوا هو دي الوقت
مترجم (interpreter) في ديوان خزندار الجيش الانكليزي في مصر القاهرة
ولكن ما يمكنّيش اخبرك اين هو ساكن ـ جميع النباتات والاشجار لا
يمكنها الحركة بذاتها لانها ثابتة في الارض

Exercise 46.

The two men met in the road and tried to kill each other, but the police (البوليس) seized them, and put them in prison. The two armies fought from morning until evening; there were 25,000 Abyssinians (الحبش) against 15,000 Egyptians, and at last the Abyssinians were defeated (انغلبوا) and fled (فرّوا). Why do you try to cheat me; surely honesty (الامانة) is the best policy (سياسة)? Do not interfere with me in my business, or I shall be very angry (زعلان). The thief (حرامي) was discovered by the servants in our neighbour's garden, and taken before the judge, who asked him what he was doing there. He could give no proper account of himself, so the judge committed him to prison. I had several friends killed at the battle (موقعة) of Tel-el-Kebir, and I was wounded myself in the arm. I cannot go out to-day as the weather is so bad; but to-morrow, if it is fine, I will visit you at your own house. That is the very man I was looking for; tell him to come here, and I will speak to him myself.

Story 5.

A very poor man went to a very rich man and said, 'We two are sons of Adam, therefore we are brothers; you are very rich, and I am very poor; give me a brother's share.' The rich man, on hearing this, gave the poor man one *para*. The poor man said, 'Oh, sir! why do you not bestow (تمنع) upon me a brother's share?' He replied, 'Be content, my good friend; if I give all my poor brothers one *para* each, I shall not have any remaining.'

Conversation (*continued*).

قدّايش أنت عبيط هو تحت عينك و ما تشوفوش	*ḳaddaish ente 'abeeṭ hooa taḥt 'ainak wa mâ teshoo'foosh*, how stupid you are; it is right under your nose, and yet you can't see it.
ادّيني كم خرتوش و امشي علي سواتي بيني و بين الخواجة الثاني	*iddeenee kam khartoosh wa imshee 'ala sowâtee bainee wa bain el-khwâgah eṭ-ṭânee*, give me some more cartridges, and walk in line between me and the other gentleman.
وطّي والاّ تنصاب	*waṭṭee walla tunṣâb*, stoop down, or you will get shot.
لازم يوجد سمان في هذه الذرا	*lâzim yugad samman fee hâzee edh-dhurrâ*, there are sure to be quail in this millet (field).
خلّي النشاشين يمشوا في صف واحد سوا	*khallee en-nashâsheen yimshoo fee ṣaf wâḥid sowâ*, make the beaters form line.
فين راح دكها العبيط حسن بالغدا	*fain râḥ dukhâ el-'abeeṭ ḥassan bi'l-ghada*, where has that rascal Hassan gone with the lunch?

LESSON XXII.

DERIVATIVE VERBS (*continued*).

VIII. FORM, (اِكْتَتَبَ *iktatab.*)

171. This has generally a *reflexive* meaning: اغتسل *ightasal*, he washed himself; اجتهد *igtahad*, he busied himself; استلف *istalaf*, he borrowed; اشتغل *ishtaghal*, he worked: the *reciprocal* and *passive* significations occur less frequently: اختصم *ikhtaṣam*, he (and somebody else) quarrelled with (each other); استبق *istabaḳ*, he was passed over; التزم *iltazam*, he was obliged; انتصر *intaṣar*, he was reinforced or victorious; ex.

كانوا اغتسلوا و لبسوا *kânoo ightasaloo wa labisoo*, they had washed themselves and dressed.

هو مجتهد يشتغل كثير *hooa mugtahed yeshtaghil keṭeer*, he is diligent (and) works hard.

ما يفتكر الاّ في اللعب *mâ yeftakir illa fee'l-le'ab*, he thinks only of play.

افتكر انت في هذا الامر *iftakir ente fee hâza el-amr*, think this matter over.

اكتسب الفرصة *iktasib el-foorṣah*, make use of the opportunity.

The following verbs are of this form:

افتقر *iftaḳar*, he became poor.
اقترب *iḳtarab*, he drew near.
اعتزل *i'tazal*, he retired (from business).
اغتني *ightana*, he became rich.
اشتهر *ishtahar*, he became famous.
اعتني *i'tana*, he took care.
اتفق *ittafaḳ*, it happened, agreed.
اقترض *iḳtaraḍ*, he borrowed.

172. If the first radical of the verb is one of the emphatic letters ص ض ط or ظ, the inserted ت of the VIII. Form is changed into a ط, ex. اضطرب (in place of اضترب from ضرب), he was beaten; if the first radical is a د, then in place of دت only دّ is written, thus ادّعي (instead of ادتعي from دعي), he asserted or brought a charge.

IX. Form, (إكْتَبّ *iktabb.*)

173. This form is seldom used, and it gives the meaning of *having* or *assuming a certain* colour: اسودّ *iswadd*, it was or became black; اخضرّ *ikhḍarr*, it was or became green; اصفرّ *iṣfarr*, it was or became yellow; ex.

في فصل الربيع تخضرّ كل النباتات *fee faṣl er-rabee' tekhḍarr kull en-nabatât*, in spring all the plants become green.

X. Form, (إستكتب *istaktab.*)

174. This form has a *reflexive* signification: استعجل *ista'gal*, he hurried himself; استحرس *istaḥras*, he guarded himself; استقبل *istaḳbal*, he placed himself opposite to *or* received. In a great many instances it has the meaning of *wishing for something for oneself, of calling upon somebody to perform something:* thus, استخدم *istakhdam*, he caused himself to be served (by servants); استشهد *istashhad*, he cited somebody as a witness; استصحب *istaṣḥab*, he wished so and so for a companion; استغفر *istaghfar*, he asked forgiveness; ex.

استغفر الله *istaghfar allâh*, may God forgive!
ما تستعجلش *mâ testa'gil'sh*, don't hurry yourself.
استحرس منه *istaḥris min'hoo*, be on your guard against him.
الزمان المستقبل *ez-zamân el-mustaḳbil*, the future time.

This form also gives the signification of a false assumption of the condition expressed by the I. Form; ex.

استمرض *istamraḍ*, he pretended to be ill.
استموت *istamwat*, he pretended to be dead.
استكبر *istakbar*, he pretended to be great.

The Passive of the derived Forms.

175. The Passive of the derived Forms is only used in the passive participle, which is formed by changing the (ـِ) of the last syllable of the active participle into (ـَ): ex. II. Form مرسل *mursal*, sent; III. Form مركّب *murakkab*, put together, made of; IV. Form مبارك *mubârak*, blessed; V. Form متولد *mutawallad*, born; VI. Form متلاطم *mutalâṭam*, tossed (by the sea), etc. etc.

Verbs derived from Quadriliteral Roots.

176. These occur in a II. Form by prefixing a ت; ex. تسلطن *tasalṭan*, he became a Sultan; تسلسل *tasalsal*, it formed itself into a chain; تدحرج *tadaḥrag*, it was rolled down.

The Infinitive.

177. An infinitive in its English sense does not exist in Arabic; yet from each form of the verb certain formations are derivable, which correspond to the infinitive or verbal noun, as expressed by the English infinitives or verbal nouns, *singing*, *reading*, *writing*, etc. The following are some of the forms in most common use:

I. Form كِتَابَة *kitâbah*, writing; كِذْب *kadhib*, lying; ضَرْب *ḍarb*, beating.

II. „ اخبار *ikhbâr*, informing; احسان *iḥsân*, showing favour; اعلام *i'lâm*, informing.

III. „ تَعْلِيم *ta'leem*, teaching; تَشْرِيف *teshreef*, showing honour; تعريف *ta'reef*, informing.

IV. „ مُسَالَمَة *musâlamah*, making peace; مُبَادَلَة *mubâdalah*, exchanging.

V. Form تَكَلُّم *takallum*, talking; تَفَكُّر *tafakkur*, thinking.

VI. „ تَقَاتُل *taḳâtul*, fighting; تَقَارُب *taḳârub*, approaching.

VII. „ إِنْقِسَام *inḳisâm*, dividing; إِنْتِقَال *intiḳâl*, transporting.

VIII. „ إِفْتِرَاق *iftirâḳ*, separating; إِفْتِخَار *iftikhâr*, being renowned *or* boasting (renown).

X. „ إِسْتِخْلَاص *istikhlâṣ*, liberating; إِسْتِحْسَان *istiḥsân*, praising *or* approving.

Exercise 47.

هو صغير وضعيف ومع هذا كله يشتغل كثير ـ لعب عوض (instead) ما يشتغل ـ ما تفتكر الا في اللعب ـ كان اغتسل و لبس حين دخلت ـ هذه المدينة كبيرة و تشتمل (contains) علي اسواق (markets) عديدة ـ استلف مايتين قرش ـ عدد اهل بلاد أوستريا يبلغ اربعين مليون ـ التزمت اخرج ـ التزمنا نخرج ـ اشتغل ولكن علي مهلك و ما تستعجلش ـ اذا استقبلنا الشمس في وسط (middle) النهار فنري (then we see) المشرق علي يسارنا والمغرب علي يميننا والجنوب امامنا والشمال خلفنا ـ في الماء يوجد الهوا الذي تستنشقه (inhale) الاسماك ـ الهوا هو مادة خفيفة جدّاً و من اضطرابه (movements) يحصل الريح و تتلوّن به السماء بالزرقة (azure) ـ الماء ينزل من الهوا بصورة المطر ـ تنقسم السنة الي ١٢ شهر ـ السنة القمرية (lunar) مركّبة من ٣٥٤ يوماً ـ النحاس الاصفر (brass) مركّب من ثلاثة اجزاء (parts) نحاس احمر (copper) وجزء من التوتيا (zinc) ـ معدن الاجراس (bell-metal) مركّب من ثمانية و سبعين أقّة من النحاس منْسبكة مع ثمانية وعشرين أقّة من القصدير (tin) ـ الوزير هو رجل عاقل ومجرّب (experienced) بالامور ـ هو رجل مديون من إستلاف (borrowing) مال الناس ـ أخذ بالا ستدانة (as a debt) من التجار حتي كثر عليه الدين في آخر الوقت ـ المعادن تكون مختلطة بمواد (substance) أخري ـ تمدّد روح التوتيا أقلّ (less) من تمدّد للحديد ـ الوزير

امر باحضار الملوك ــ ما انتظارك (what are you waiting for) يا سيدي ــ انتظر الملوك و مفتاح البيت معه ــ الانسان وجميع الحيوانات لاتعيش الا (only live) باستنشاق (breathing) الهوا ــ واجب عليكم الاجتهاد (diligence) الكلي في تحصيل المعارف

Reading Exercise 4 (*continued*).

السِّنّ	فِي	طَاعِناً	كَبِيراً	شَيْخًا	وَالِدُنا	كَانَ	وَ
age the	in	going far	great	old	our father	was	and

دِرْهَم	سَبعمائة	لَنَا	خَلَّفَ	وَ	مَاتَ	وَ	فَاعْتَلَّ
dirhem	700	to us	left	and	died	and	fell ill so

مائة	واحِدٍ	كُلّ	فأَخَذَ	بَيْنَنا	فاقْتَسَمْنَاها
100	one	every	took and	us between	it we divided so

أَخَذَ	فإنّهُ	الخَامِسُ	أَخِي	فأمّا	دِرْهَم
took	he indeed	5th the	my brother	as to and	dirhem

مَا	يَدْرِ	لَم	وَ	إحْتَارَ	وَ	الدَّراهِمَ
what	knows	not	and	was amazed	and	dirhems the

بِها .	يَفْعَل
with it	does he

Our father was an old man, greatly advanced in years, when he fell sick and died, leaving us 700 dirhems, which we divided, each 100 dirhems. As to my fifth brother, when he received the dirhems he was amazed, and did not know what he should do with them.

Exercise 48.

The pasha ordered the merchants into his presence, and told them he wished (آز) to borrow 50,000 dirhems. These people are very dirty; they do not wash themselves. He worked so hard at his business, that (حتّي) he fell ill, and had to travel for his health (صحّته). My servants are very lazy; they think more of play than of their work. The officers (ضباط) quarrelled among themselves, and then they betrayed (خانوا) the general. I told the man to think

this matter over, and to come again in three days with his answer. Has the accused cited anybody as a witness in his case? No, he said that he had no witnesses (شهود), and asked for forgiveness for his crime (ذنب). Do not hurry yourself, or your work will be badly done. The ships were much tossed about in the storm. Saladin became Sultan of Egypt at the time when Richard I was king of England. His renown (شهرة) was great throughout all the Mohammedan world.

Story 6.

A hare having gone into the presence (قدّام) of a tigress, said to her, 'O tigress, of me every year many young ones (جرو) are born, but of you, during the whole of your life, there are no more than two or three.' The tigress, having smiled (تبسّمت), replied, 'What you say is very true; of me, indeed, there may be only one young one in all my life, but that one is a tiger.'

Conversation (*continued*).

ها هو جاي من القارب و معه سبت	*hâ hooa gâi min el-ḳârib wa ma'hoo sabat*, here he is, coming from the boat with a basket.
روح عينه يا عبد الله و بعدين روحوا هاتوا مويه نظيفة من البلد	*rooḥ 'ayn'hoo yâ 'abd allâh wa ba'dain rooḥoo hâtoo mowyah naẓeefah min el-balad*, go and help him, Abdullah, and then both of you go and fetch some clean water from the village.
يا حسن فين البريمة و الملح و الكاسات	*yâ ḥassan, fain el-barreemah wa el-malḥ wa el-kâsât*, well, Hassan, where are the corkscrew, the salt, and the tumblers?
سامحني يا سيدي انا سيّبتهم في القارب	*sâmiḥnee yâ seedee ana saiyabt'hoom fee'l-ḳârib*, forgive me, sir, I left them in the boat.
قديش انت عبيط اجري جيبهم و استعجل لاني رايح اموت من العطش	*ḳaddaish ente 'abeeṭ, igree geeb'hoom wa is-ta'gal liannee râiḥ amoot min el-'aṭash*, what an owl you are, run and fetch them, and look sharp, for I am dying of thirst.

LESSON XXIII.

IRREGULAR VERBS.

178. The *irregular verbs* are either:

I. Surd or 'doubled' verbs.
II. Infirm or imperfect verbs.
III. Hamzated verbs.

I. SURD OR 'DOUBLED' VERBS.

179. This term is applied to those verbs of which the second and third radicals of the triliteral root are the same. This radical is not written twice over, but is indicated by the use of the *teshdeed*, ex. ردّ *radd* instead of ردد *radad*, he gave back; حطّ *ḥaṭṭ* in place of حطط *ḥaṭaṭ*, he placed.

180. The preterite of these verbs is conjugated as follows:

ردّ *radd*, he has ردّت *raddet*, she has ردّيت *raddait*, thou hast (m.) ردّيتي *raddaitee*, thou hast (f.)	given back.	ردّيت *raddait*, I have ردّوا *raddoo*, they have ردّيتوا *raddaitoo*, ye have ردّينا *raddainâ*, we have	given back.

181. The *aorist* of the vulgar tongue has generally the vowel (ـُ), ex. ردّ *radd*, يردّ *yeroodd;* حطّ *ḥaṭṭ*, يحطّ *yeḥooṭṭ;* مدّ *madd*, يمدّ *yemoodd*, he stretches; دقّ *daḳḳ*, يدقّ *yedooḳḳ*, he knocks; ظنّ *ẓann*, يظنّ *yeẓoonn*, he supposes; حبّ *ḥabb*, يحبّ *yeḥoobb*, he loves (Egypt *yeḥebb*); more rarely the vowel is (ـِ) or (ـَ), ex.

حسّ *ḥass*, يحسّ *yeḥiss*, he feels.
عضّ *'aḍḍ*, يعضّ *ya'aḍḍ*, he bites.
عدّ *'add*, يعدّ *ya'idd*, he counts.
خفّ *khaff*, يخفّ *yakhiff*, it is light.

182. The *imperative* discards the ا and runs as follows: ردّ *rooḍḍ*, give back; حطّ *ḥooṭṭ*, place, put; عضّ *'aḍḍ*, bite; عدّ *'idd*, count.

183. The *active participle* or *noun of agency* is formed thus: رادد *rádid* or رادّ *rádd;* حاطط *ḥâṭiṭ*. The *passive participle* thus: مردود *mardood*, محبوب *maḥboob*, ممدود *memdood*, ex.

انا ردّيت عليه السلام *ana raddait 'alaihee es-salâm*, I have returned him his greeting.

ردّينا له جواب *raddainâ l'hoo gawâb*, we have returned him an answer.

هل عدّيتوا الفلوس *hal 'addaitoo el-feloos*, have you counted the money?

ظنّوا انهم يصلوا النهار دا *ẓannoo ann'hoom yaṣaloo en-nehâr da*, they thought that they would arrive to-day.

احبّه اكثر منك *aḥobb'hoo akṭar minnak*, I love him more than thee.

ايش تحبّ انت *aish teḥobb ent'*, what do you want?

الساعة ما تدقش *es-sâ'ah mâ tedookkish*, the clock does not strike.

نظنّه هكذا *naẓoonn'hoo hâkaza*, we think it so; we believe that it is so.

كيف تحسّ بنفسك *kaif teḥiss b'nafsak*, how do you feel?

ما كنّاش نظنّ انه رجل قبيح *mâ kunnâsh naẓoonn ann'hoo râgul ḳabeeḥ*, we had not thought that he was a vulgar man.

قلل الادب في حقّي *ḳallal* (III. Form) *el-adab fee-ḥakkee*, he lessened politeness on my account, i.e. he has been rude to me.

يقلّل الادب في حقّك *yuḳallil el-adab fee-ḥakkak*, he is impolite to you.

ردّ الباب *roodd el-bâb*, shut the door!

دقّ الجرس *dookk el-gars*, ring the bell!

جرّ الستارة *goorr es-sutârah*, draw (f.) aside the curtain.

عدّوا الدراهم *'iddoo ed-derâhim*, count the dirhems.

هو حاطط ابنه في مدرسة *hooa ḥâṭiṭ ibn'hoo fee medresah*, he has placed his son at school.

184. حبّ *ḥabb*, he loved, followed by an aorist, has the meaning of *liking to do something*, ex.

تحبّش تشرب دخان *teḥoobbish teshrab dukhân*, do you like smoking?

احب اعمل هذا اكثر من هذاك *aḥoobb a'mil hâza akṭar min hadhâk*, I like doing this better than that.

185. يجب *yegib* followed by an aorist, either with or without ان *an*, has the signification of *being necessary*, ex.

يجب توصّلنا لحدّ هناك *yegib toowaṣṣil-nâ l'ḥadd henâk*, you must take us as far as there.

يجب ان تثبت في رأيك *yegib an tesbat fee râyak*, you must remain firm in your opinion.

Exercise 49.

أبوك يحبّ أخوك اكثر منك ـ في ناس الذين يحبّوا الحق اكثر من السكّر ـ الناس تملّي يحبّوا الراحة (leisure) اكثر من الخدمة (service) ـ هذا الجوخ غالي كثير نحبّ ارخص منه ـ هذا هو كيف تحبّه ـ الانسان يجب عليه ان يحبّ الفضيلة (virtue) ـ ماتحبش تشرب نبيذ ـ لا ما احبّش ـ احبّ اعمل في بيتي بعض تصليحات ـ هل تحبّ العيش وشوية زبدة (butter) ـ هل تحبّ اكل التفاح ـ اظنّ انك تحبّ اللعب ـ اظنّ انكم تتمّموا وعدكم ـ ما كنّاش نظنّ انهم يسافروا بكرة ـ ما لها الساعة حتي لاتدق ربما تكون تلفت (spoilt) ـ حينما يدق الظهر (noon) نجلس علي السفرة ـ الي اين تودّي (lead) هذه السكّة ـ هذا يدل (directs) علي انه غير صادق في كلامه ـ الكلب يشمّ (smells) الاشيا من بعيد اكثر من الانسان ـ يا ولد اقفل الباب بالمفتاح أو ردّه بس ـ جرّ الستارة ـ عدّل لي الكراسي وحطّها في مكانها ـ حطّ الطعام علي السفرة ـ رصّ (pile up) الصحون (plates) و الاقداح ـ اغسل الحصان و حطّ له اللجام و السرج ـ كم بارة في الورقة عدّهم (count them) ـ علي قدر لحافك (quilt) مدّ رجليك ـ ياابني خذ بالك من كل شيّ حتي تتكلم طيّب ـ قد ما احط بالي قد ما اتعلم ـ الدنيا برد برا نحسّ البرد في الاوضة ـ اذا حكّيت (rub together) قطعتين من السكر علي بعضهما يخرج منهما شرار (spark) ضعيف ـ استمريت (adhered) علي قصدي (intention)

Reading Exercise 4 (*continued*).

وَ بَيْنَما هُوَ يَتَفَكَّر فِي تِلْكَ الدَّرَاهِم إِذْ وَقَعَ فِي

in fell when money the that in thinks he whilst and

خاطِرِهِ أَن يَشْتَرِي بِها زُجاجًا مِن كُلِّ نَوْع

sort every of glass it with he will buy that his mind

وَ يَبِيعَهُ وَ يَنْتَفِع بِهِ فَاشْتَرَى الزُّجاجَ وَ

and glass the he purchased so it by gain and it sell and

جَعَلَهُ فِي طَبَقٍ كَبِيرٍ وَ قَعَدَ فِي مَوْضِعٍ يَبِيعُ مِنْهُ

it of sells he a place in sat and large a basket in it put

But whilst he was meditating about the money, it came into his mind to buy all sorts of glassware with it, and to retail it at a profit. He, therefore, purchased glass, and having put it into a large basket, seated himself in a place where he might sell it.

Exercise 50.

My friend Hassan gave back the gun and sword, which he found in the street, to the soldier. Bring a little coffee upstairs, and place it on the table in the other room. Did you hear the clock strike? Yes, I heard it strike ten o'clock. He thinks that he will leave here to-morrow, and go down by rail (بابور السكة) to Alexandria (اسكندرية). If I had thought that you were so stupid, I should not have sent you with the message (جواب). Have you counted the money in the bag? Yes, there are 3254 piastres in it, but they are very light, and there is a good deal of bad money (عُملة بطالة) amongst it. How are you feeling to-day; better I hope than yesterday? Yes, thank God, I am feeling a good deal better, and the doctor (حكيم) says I shall soon (عن قريب) be quite well. Ring the bell, please (أعمل معروف), and tell the servant to draw the curtains. I must finish (كمل) this exercise now, or it will be too long.

Story 7.

One day a large bull (ثور) was grazing (يرعي) in a field (غيط), when a conceited fly (ذبابة) came and sat on one of his horns (قرن). The fly began (ابتدت) to say in her own mind, 'I am very heavy, and if I remain here, assuredly the bull will not be able to lift (يرفع) his head from the ground.' Then the fly said aloud, 'O bull, I am afraid (خايفة) I am causing (مسبّبة) you great inconvenience (تعب), if it be so, then speak out, and I will immediately (حالاً) depart.' The bull answered, 'O fly, be not uneasy (ما تنهمّيش) on my account, for I was not in the least aware of your being there till you spoke to me.'

Conversation (*concluded*).

جيب شوية خشب و ولّع نار و اشوي لنا خمس ست سمانات *geeb shwyyet khashab wa walla' nâr wa ishwee linâ khamsah sit summânât*, get some firewood, light a fire, and broil half-a-dozen quails for us.

لمّ الحاجات واحزمها لانّا راجعين الآن *lumm el-ḥâgât w'aḥazim'hâ liannâ râga'een el-ân*, pack up the things, as we are going back now.

لنذهب ناحية البحر *linadhhab nâḥyet el-baḥr*, let us go towards the river.

بالعجل لانّا تأخّرنا *bi'l-'agal liannâ t'âkhkharnâ*, make haste, we are late.

LESSON XXIV.

II. INFIRM OR IMPERFECT VERBS.

186. If one or more of the three radicals is one of the *weak* letters و ي, then the verb is called *infirm*. These verbs are divided into several classes, according as the first, second, or third radical is a weak letter, or one or more weak letters are to be found in the root.

1. Verbs with و or ي as the 1st radical.

187. The infirm verbs, with و as the first radical, are regular in the preterite; but in the aorist they discard the و, and in the imperative the ا and و; ex.

Preterite	وقف *wakaf*, he stood.	وعد *wa'ad*, he promised.
Aorist	يقف *yakif*, he stands.	يعد *ya'id*, he promises.
Imperative	قف *kif*, stand.	عد *'id*, promise.

188. Many of these verbs have, however, in the aorist, the vulgar form يوقف *yookaf.* Thus وصل *waṣal*, he arrived, makes in the aorist both يصل *yaṣil* and يوصل *yooṣal;* وعد *wa'ad*, he promised, يعد *ya'id* and يوعد *yoo'ad;* وعظ *wa'aẓ*, he preached, يعظ *ya'iẓ* and يوعظ *yoo'iẓ;* وزن *wazan*, he weighed, يزن *yezin* and يوزن *yoozan.* The imperative of these forms also occurs as اوقف *ookaf* instead of قف *kif;* اوزن *oozin* in place of زن *zin.*

189. The verbs with ي as first radical, as well as the forms with و derived therefrom, are very rare in the vulgar tongue, and are nearly regularly conjugated throughout. The VIII. Form is an exception, and it discards the و and ي, and in their place doubles the characteristic ت, thus:

إتّقف *ittakaf* instead of إوتقف from وقف *wakaf.*
إتّسر *it:asar* instead of إيتسر from يسر *yasar.*

Examples.

حين أصل (اوصل) الي مصر *heen aṣil (ooṣal) ila maṣr*, when I come to Cairo.

ما تصلنيش منه حاجة *mâ taṣilneesh min'hoo ḥâgah*, nothing comes to me from him.

وقع من علي الحصان *waka' min 'ala'l-ḥuṣân*, he fell off the horse.

هذه العلبة تسع رطلين *hâzee el-'ulbah tesa' raṭlain*, this box holds two pounds.

راسي يوجعني *râsee yooga'nee*, my head aches.

عيوني توجعني *'uyoonee tooga'nee*, my eyes ache.

دا يجب عليّ *da yagib 'alayya,*
هذا واجب عليّ *hâza wâgib 'alayya,* } this is my duty.

رجل عارف الواجب *râgul 'ârif el-wâgib,* a man, who knows what is proper.

دع — دعنا — دعه يروح *da', da'nâ, da'hoo yerooḥ,* let, let us, let him go.

هذا الغزل زنيه انتي *hâza el-ghazl zinee'hoo entee,* weigh this thread yourself.

II. وعدني انه يسافر *wa'adnee ann'hoo yusâfir,* he has promised me to set out.

III. الله يوفّق امرنا *allâh yuwaffiḳ amr'nâ,* God prosper our affairs.

IV. هو يوافق رأيك *hooa yuwâfiḳ râyak,* he shares your views.

IV. يوافق حال الزمان *yuwâfiḳ ḥâl ez-zemân,* he adapts himself to the times.

IV. وقت موافق *waḳt moowâfiḳ,* propitious weather.

V. يتوجّع علي حالي *yetawagga' 'ala ḥâlee,* he sympathises with my condition.

VIII. البحر متّسع جدّاً *el-baḥr muttasi' giddan,* the sea is very expansive.

X. استوزره الملك *istauzar'hoo el-melik,* the king has made him vizier.

190. From وجد *wagad,* he found, is formed in the vulgar tongue, the passive voice وُجد *wugid,* it has been found (the انوجد *inwagad* of the VII. Form), the aorist of which is يوجد *yoogad,* and has the meaning of *there is* (*il-y-a* of the French):

كم سكين يوجد علي السفرة *kâm sakkeen yoogad 'ala es-sufrah,* how many knives are there on the table?

الشجرة دي توجد في برالشام *esh-shagarah dee toogad fee barr-esh-shâm,* this tree is found in Syria.

Exercise 51.

كان وصل في البابور — حين يصل الي مصر يرسل اليك كتاب — كنت وقعت من علي الحصان — كانت الطيور (birds) تقع من علي الاشجار من شدّة البرد —

تقع المصيبة (misfortune) علي من لا يفتكر فيها ــ هذه العلبة تسع ثلاثة ارطال ونصف ــ الاوضة دي تسع ثمانية تسعة الفس ــ ما يسعنا هذا الموضع ــ ما وصلناش منك ولافضة (penny) ــ انت توعد بحسب املك ــ يوجعني رأسي كل ليلة ساعة ساعتين ــ عيونها توجعها ــ يوجد ناس كثير اللي يحبوني أكثر منك ــ قد يوجد الهوا الذي تستنشقه الاسماك في الماء ــ المعادن توجد مدفونة في الارض ــ كثرة الشراب توحّش العقل ــ بكم واقف عليك هذا الكتاب ــ هوا هذه البلد ما يوافق مزاجي ــ اوّل ما يتوجب علي الولد الطاعة (obedience)

Reading Exercise 4 (*continued*).

وَ اِلَي جَانِبِهِ حَائِطٌ فَاسْنَدَ ظَهْرَهُ عَلَيهِ وَ
and it upon his back leant and a wall his side to and

قَعَدَ يِفتَكِر فَقَالَ فِي نَفسِهِ إِعلَمِي يا نَفس أَن
that soul O know himself in said and thinks he sat

رَأسَ مَالِي هَذَا الزُّجَاجِ أَبِيعُهُ بِأَربَعمَائَةِ دِرهَمٍ ثُمَّ
then dirhem 400 for it I sell glass this my money head

أَنِّي لَا أَزَال أَشتَرِي وَ أَبِيعُ اِلَي أَن يَتَحَصَّلَ عِندِي
me with reach that till sell and buy I cease not I that

أَربَعَةُ آلَافِ دِرهَمٍ فَأَشتَرِي بِهَا بَضَائِعَ وَ أَحمِلُهَا
them carry and goods it with buy I and dirhem 1000 4

اِلَي مَوضِعِ كَذَا وَ أَبِيعُهَا بِثَمَانِيَةِ آلَافِ دِرهَمٍ
dirhem 1000 8 for them sell and such place to

And by his side was a wall; and he leant his back against it, and sat meditating and saying to himself, 'Know, O soul, that I sell the capital amount of this glass for 400 dirhems. Then, however, I will not stop; I will buy and sell till there amount up with me 4000 dirhems; and with that I will buy goods and carry them to such and such a place, and sell them for 8000 dirhems.

Exercise 52.

The chief priest of the Mohammedan religion stood in the centre (وسط) of the mosque of Sultan Hassan, and preached to the assembled multitude. I do not think that these saddle-bags will hold all the barley; but weigh them before you put them on the horse. I promised my father that I would pay you a visit as soon as (حالا) I arrived at Cairo. Do you know how the poor man was killed? I heard from so and so, who saw the accident (حادثة), that he was riding (راكب) a very restive (حاد) horse, which run away with him (جري به), and he fell off its back, and was killed on the spot (مطرحه). He is a very clever man, and knows how to adapt himself to the times, but I do not share his views in many things (امور). To-morrow, if the weather is fine, I intend (انا اريد) to ride out to the ostrich farm (اعزبة النعام) and buy some feathers (ريش). There are not many different kinds of trees in Egypt; but the date palm (نخل), fig (تين), olive (زيتون), orange (برتقان), lemon (ليمون), and myrtle (آس) grow to great perfection (بكثرة).

Story 8.

A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, 'When he asks where the master of the house is, tell him that he has gone out to dine (ليفطر) with some one.' In the meanwhile (في الوقت ذاته) the man having arrived, asked, 'Where is the master of the house?' They said, 'Our master is gone out.' The man said, 'A great fool (مجنون خالص) he is to have gone out of house in the midst of such heat.' The master of the house having put (طلّ) his head out of the window, said, 'You are a very great fool to wander about (تجول) at this time; for I have been all day in my own house.'

Conversation.

جيب لي حصاني انا رايح ادور علي الكراكونات *geeb lee ḥuṣânee ana râiḥ adoor 'ala el-karâkoonât*, bring me my horse. I am going to turn out the guard.

(Turkish) كيمدر اول *kimdir ol!* halt! who comes there?

تفتيش دوريّسي *tefteesh dowriyasee*, visiting rounds!

يا غفير قل للكراكون — سلاح *yâ ghafeer ḳool li'l-karâkoon silâḥ*, tell the guard to turn out, sentry.

يا شاويش لاي انفارك ما توقّفش طابور بالعجل أزيد من كدا *yâ shâweesh lay anfârak mâ tawaḳḳifsh ṭâboor bi'l-'aqal azyad min kedhâ*, why don't you make your men fall in a little smarter, sergeant?

النفر دا وسخ خالص شوف بندقيته وسونكته وسخين قوي *en-nafar da wasikh khâliṣ shoof bundoḳiyet'hoo wa soonkit'hoo wasikheen ḳowee*, this man is very badly turned out; his rifle and bayonet are both very dirty.

هو كان غفير وقت المطر و نسي يمسحهم لما خلص من الغفر *hooa kân ghafeer waḳt el-maṭar wa nisa yemsaḥhoom lemmâ khalaṣ min el-ghafar*, he was on sentry-go in the rain, and forgot to wipe them, when he was relieved.

LESSON XXV.

II. INFIRM OR IMPERFECT VERBS (*continued*).

2. Verbs with و or ي as 2nd radical.

191. These radicals always appear as ا in the 3rd pers. sing. of the preterite: thus, قال *ḳâl* instead of قول *ḳawal*, خاف *khâf* in place of خوف *khawif*, باع *bâ'* for بيع *baya'*.

192. The infirm verbs, of which the second radical is a و, are conjugated as follows:

Preterite.

said		afraid
قال *ḳâl*, he has	Or	خاف *khâf*, he was
قالت *ḳâlet*, she has		خافت *khâfet*, she was
قلت *ḳult*, thou (m.) hast		خفت *khift*, thou (m.) wast
قلتي *ḳultee*, thou (f.) hast		خفتي *khiftee*, thou (f.) wast
قلت *ḳult*, I have		خفت *khift*, I was
قالوا *ḳâloo*, they have		خافوا *khâfoo*, they were
قلتوا *ḳultoo*, ye have		خفتوا *khiftoo*, ye were
قلنا *ḳullnâ*, we have		خفنا *khifnâ*, we were

Aorist.

يقول *yeḳool.*	يخاف *yekhâf.*
تقول *teḳool.*	تخاف *tekhâf.*
تقول *teḳool.*	تخاف *tekhâf.*
تقولي *teḳoolee.*	تخافي *tekhâfee.*
اقول *aḳool.*	اخاف *akhâf.*
يقولوا *yeḳooloo.*	يخافوا *yekhâfoo.*
تقولوا *teḳooloo.*	تخافوا *tekhâfoo.*
نقول *neḳool.*	نخاف *nekhâf.*

Imperative.

قل *ḳul* or قول *ḳool*, say thou, etc.	خف *khaf*, be thou afraid, etc.
قولي *ḳoolee.*	خافي *khâfee.*
قولوا *ḳooloo.*	خافوا *khâfoo.*

NOTE: (ـُ) without و has the short, sharp sound of *u* in *bull*, or *oo* in *hood*; و has the sound of *oo* in the English words *soon*, *noon*, etc. (vide art. 2).

Active Participle or Noun of Agency.

قايل (قائل) *ḳâil*, saying. خايف *khâif*, being afraid.

Infinitive or Verbal Noun.

قَوْل *ḳaul*, speech. خَوْف *khauf*, fear.

Most verbs of this class are conjugated like قال, such as شاف *shâf*, he saw; ذاق *dhâḳ*, he tasted; ساق *sâḳ*, he drove; عاز *'âz*, he wanted; عام *'âm*, he swam; قام *ḳâm*, he got up; لام *lâm*, he blamed. The verbs نام *nâm*, he slept, and نال *nâl*, he received, are conjugated like خاف.

Examples.

ما شافش حاجة *mâ shâf'sh ḥâgah*, he has seen nothing at all.

ما شفناكمش *mâ shufnâ'koom'sh*, we did not see you.

لسا ما شفتوش *lissâ mâ shuftoosh*, have you not yet seen?

عمري ما شفتش مثل هذا *'umree mâ shuftish miṭl hâza*, all my life I have not seen anything like this.

كيف نمت في هذه الليلة *kaif nimt fee hâzee el-lailah*, how did you sleep in the night?

انا نمت كثير الليلة دي *ana nimt keṭeer el-lailah dee*, I slept a good deal in the night.

انا أروح الي السوق *ana arooḥ ila es-sooḳ*, I am going to market.

تروح راكب او ماشي *terooḥ râkib ow mâshee*, are you riding or walking?

نروح راكبين *nerooḥ râkibeen*, we are going mounted.

ما اخافش منه *mâ akhâf'sh min'hoo*, I am not afraid of him.

لا تخاف *lâ tekhâf*, do not be afraid!

ينام في هذه الاوضة *yenâm fee hâzee el-owḍah*, he sleeps in this room.

من فضلك قول لي *min faḍlak ḳool lee*, if you please, tell me.

روح بنا نتفسح *rooḥ binâ natfassaḥ*, go out for a walk with us.

قوم نذهب للمدرسة *ḳoom nedhhab li'l-medresah*, (get up!) come! let us go to school.

رايح فين *râiḥ fain*, where are you going?

رأسي دايخ *râsee dâikh*, my head is turning round, i.e. I am giddy.

Exercise 53.

أنا شفتك امبارح في السوق — ما شفناكم من زمان — أنا مبسوط كثير
اللي شفتك طيب — رحنا امبارح عند الباشا في مطبعة بولاق — راحت مع
أخوها — صاحبي مات بعد عشرة ايّام من مرضه و كان دائماً قريب الموت —
كل عسكر الجيش الا نكليزي عن قريب يروحوا من هذه البلد — هوا هذه البلاد
ما يوافق مزاجهم — يمكن كنت رحت لكن من السنة الماضية حتي الآن ما
عدت (again) أفتكر في ذلك — والي اين تريد تروح — أريد اروح الي بلاد
ايطاليا — أمس شفت في الحوش شيٌ كبير جابوه الحمالين من بولاق — كان
آي — كيف نمت في هذه الليلة — في الليلة التي فاتت سهرت (sat up)
و نمت قليل — ما نمت — لان خالي عزم ناس للعشا — دا آي انت تنام شالح
هدومك (without your clothes) — نعم يا سيدي بس بالقميص — ولا تخاف
ان تبرد — أنا انام لابس دائماً — أخاف من رطوبة (dampness) الليل — أنا
انام في السطوح (roof) بالكشف (without cover) — ما اقدر احتمل الحرّ
بس لما يكون في برد أنا انام لابس — كيف خاطرك — كيف نمت في هذه
الليلة التي فاتت — ناموا علي خير واصبحوا علي خير — الي اين رايح — أنا
متشوّش راسي دايخ — اعملوا ما يظهر لكم لايق — القمر داير حول (round)
الارض

Reading Exercise 4 (*continued*).

ثُمَّ لَا أَزَالُ حَتَّي أَشْتَرِيَ بِضَاعَةً أُخْرِي فِيهَا

her in other merchandise I buy until desist not then

مِن جَمِيعِ الجَوَاهِرِ وَ أَصْنَافِ العِطْرِ فَأَبِيعُهَا وَ

and them sell perfume of kinds and jewels all of

أَرْبَحُ بِهَا رِبْحًا جَزِيلًا فَعِنْدَ ذَلِكَ أَشْتَرِي دَارًا

a house I will buy that at and much gain them by gain

حَسَنَةً وَ مَمَالِيكَ وَ خَدَمًا وَ خَيْلًا وَ آكُلُ

eat and horses and servants and attendants and fine

وَ أَشْرَبُ وَ أَقْصِفُ وَ لَا أُخَلِّي مُغَنِّيًا

male singer leave not and make merry and drink and

وَلَا مُغَنِّيَةً فِي المَدِينَةِ إِلَّا وَأَحْضَرْتُهُمْ عِنْدِي

me to them I brought but the city in female singer nor

وَ أَجْعَلُ رَأْسَ مَالِي إِنْ شَاءَ اللّٰهُ تَعَالِي مِائَةَ

100 be high God will if my money head make and

أَلْفَ دِرْهَمٍ

dirhems 1000

'Then I will not give over until I buy other merchandise with it, of all kinds of jewels and perfumes, and I will sell them, and acquire great gain. Then, after that, I will purchase a fine house, and attendants, and servants, and horses; and I will eat and drink and make merry; and I shall not leave a male nor female singer in the city, but make them come to me; and I will increase, God willing, my capital sum to 100,000 dirhems.'

Exercise 54.

I could not sleep at all well last night, for the dogs were barking (تعوي) all night long, and in the early morning the work-people at the house opposite (قصاد) made a great noise (غاغة) over their work. All Arabs do that; they think that everybody is deaf (اطرش). I blame the overseer (خولي), who is a German, and knows very well what a nuisance (حاجة متعبة) this building (عمارة) is to the neighbourhood (جيرة), yet he does nothing to stop it. Why do you not speak to the English Consul, and ask him to interfere (يتداخل)? The soldiers swam across the river during the night, when the enemy could not see them. In the morning, they attacked (هجموا علي) their forts (طوابي), and took them by storm (أخذوها بالهجوم). I was riding along in the street towards the Kasr-el-Nil Bridge (كبري), when my head grew giddy, and I fell off my horse. Come along! let us be off to the office!

Story 9.

In the country of Kashmir, a certain merchant had an Abyssinian slave whose skin (جلد) was as black as charcoal (فحم). One day, in the winter season, the slave took off (قلع) his clothes (هدوم), and having taken up (مسك) some snow in his hands, he began (إبتدا), with great labour, to rub (دعك) it on his body. In the meanwhile, his master came that way, and having seen him, said, 'What are you doing here?' The slave answered, 'I am rubbing my body with snow, so that it may become white like the people of this country.' His master, laughing, said, 'O fool, do not labour in vain; your body may, indeed, dissolve (حلل) the snow, but your skin will not, thereby, become white.'

Conversation (*continued*).

النفر دي مش لابس مهماته طيب السبتة لازم تكون في الوسط تمام — *en-nafar dee moosh lâbis muhimmât'hoo ṭieyib, es-sebtah lâzim tekoon fee'l-wasṭ tamâm*, this man's accoutrements are badly put on, the buckle of the waist-belt should be in the middle.

كم فشك في الكفة عند كل نفر *kâm feshek fee'l-kaffah 'and kull nafar*, how many rounds of ammunition have the men got in their pouches?

عندهم عشرين في الكفة و عشرين في الكيس و كمان عشرين في الجربندية *'and'hoom 'ashreen fee'l-kaffah, wa 'ashreen fee'l-kees, wa kemân 'ashreen fee'l-garabandiyah*, they have 20 rounds in their pouches, 20 in their ball-bags, and 20 more in their knapsacks.

كبابيتهم مش مطوية طيب و مش لابسينها طيب — القايش لازم يكون تحت الذراع اليمين *kabâbeet'hoom moosh maṭwiyah ṭieyib wa moosh lâbiseen-hâ ṭieyib — el-ḳâish lâzim yekoon taḥt edh-dhirâ' el-yemeen*, their great coats are very badly folded, and badly put on; the strap should be under the right arm.

صف صف يقين اول — مارش *ṣaff ṣaff yaḳeen ol mârsh*, rear rank, close order, march!

كراكون دستور *karâkoon dustoor*, turn in the guard.

LESSON XXVI.

II. INFIRM OR IMPERFECT VERBS (*continued*).

2. Verbs with و or ي as 2nd radical (*continued*).

193. The infirm verbs, of which the second radical is a ي, are treated in the following manner:

Preterite.		Aorist.
باع *bâ'*, he has	sold	يبيع *yebee'*, he sells, etc.
باعت *bâ'et*, she has	sold	تبيع *tebee'*.
بعت *bi't*, thou (m.) hast	sold	تبيع *tebee'*.
بعتي *bi'tee*, thou (f.) hast	sold	تبيعي *tebee'ee*.
بعت *bi't*, I have	sold	ابيع *abee'*.
باعوا *bâ'oo*, they have	sold	يبيعوا *yebee'oo*.
بعتوا *bi'too*, ye have	sold	تبيعوا *tebee'oo*.
بعنا *bi'nâ*, we have	sold	نبيع *nebee'*.

Imperative.	Part. Pres.
بع or بيع *bee'* or *be'*, sell thou (m.)	بايع *bâyee'*, selling.
بيعي *bee'ee*, sell thou (f.)	**Verbal Noun.**
بيعوا *bee'oo*, sell ye.	بيع *bae'*, sale.

194. Some of these verbs take an ا in the aorist instead of ي; thus هاب *hâb*, he was inspired with respect, aorist يهاب *yehâb;* بان *bân*, it appeared, aorist يبان *yebân;* بات *bât*, he passed the night, slept, aorist يبات *yebât*.

Examples.

بعت حصاني بالف قرش *bi't huṣânee b'elf ḳirsh*, I sold my horse for 1000 piastres.

بعنا بيتنا بالف جنية *bi'nâ baitnâ b'elf guineh*, we have sold our house for 1000 pounds.

بكم تبيع الساعة دي *bi-kâm tebee' es-sâ'ah dee*, for how much do you sell this watch?

الله يزيد فضلك *allâh yezeed faḍalak*, may God increase thy favour, i. e. I thank you.

فين تبات انت الليلة *fain tebât ente el-lailah*, where will you pass the night?

يبان ان هذا الشيّ حقّ *yebân ann hâza esh-shay ḥaḳḳ*, it appears that this is true.

جيب لي شوية قهوة *geeb lee shwyyet ḳâhwah*, bring me a little coffee.

نعم يا سيدى اجيب لك قوام *na'am yâ seedee ageeb lak ḳawâm*, yes, sir, I will bring it you directly.

لا زايد و لا ناقص *lâ zâeed wa lâ nâḳiṣ*, no more and no less.

اعمل ما يظهر لي لايق *a'mal mâ yaẓhar lee lâiḳ*, I will do what seems good to me.

195. To this class of verbs also belongs صار *ṣâr*, it became, happened, aorist يصير *yaṣeer*, which can be used as an auxiliary in the same manner as كان *kân*.

Examples.

ايش صار فيه *aish ṣâr fee'hee*, what has become of him?

صار بينهم صلح *ṣâr bain-hoom ṣulḥ*, peace has been made between them.

ان شاء الله هذا يصير *in shâ'llâh hâza yaṣeer*, if God pleases, it will happen.

بالفلوس كلّ حاجة تصير *bi'l-feloos kull ḥâgah taṣeer*, with money everything is possible.

الملك صار يقضي كلّ نهار اثنين *el-melik ṣâr yakḍee kull nehâr eṭnain*, the king holds a court of justice every Monday.

196. If verbs of this class end in ت, then this termination coalesces with the characteristic ت of the 1st and 2nd persons; thus فتّ *futt* in place of فتت *fut't*, I passed by, from فات *fât*; فتّوا *futtoo*, ye passed by.

The same takes place with the ن of the 1st pers. plur. of verbs which end in ن; thus كنّا *kunnâ*, we were, instead of كننا *kun'nâ* from كان *kân*. If the particle لم *lam*, not, (which gives the aorist either the signification of a past or present time, and precludes any idea of futurity,) occurs before the aorist of verbs of this class, then the long vowel sound of the aorist is shortened; thus,

لم يبع *lam yebi'*, لم يكن *lam yekun*.

Examples.

رفع الخرج بيده ولم يكن فيه الّا كيس واحد *rafa' el-khurg b'yad'hee wa lam yekun fee'h illa kees wâḥid*, he lifted the bag up with his hand, and there was only a purse in it.

هذا اليوم لطيف لم يكن فيه برد *hâza el-youm laṭeef lam yekun fee'hee bard*, it is a beautiful day, it is not too cold.

197. The passive of verbs with و or ي as the second radical is formed in the same way for both:

Pret.	قيل *ḳeel*, it has been said.	بيع *bee'*, it has been sold.
Aor.	يقال *yuḳâl*, it is said.	يباع *yubâ'*, it is sold.
Part.	مقول *maḳool*, said.	مباع *mubâ'*, sold.

These forms of قال are in frequent use; but for other verbs it is considered preferable to use the VII. Form; ex.

قيل ان النجوم شموس كشمسنا *ḳeel ann en-nugoom shumoos ka-shemsnâ*, (of) the stars it is said, that they (are) suns, like our sun.

الغاز الذي يقال له كاز يحصل منه نور *el-ghâz ellazee yuḳâl la'hoo kâz yeḥṣal min'hoo noor*, from the vapour (spirit), which is called gas, comes light.

198. Of the derived forms of these verbs, only the II, VII, VIII, and X. are irregular; and they run as follows for both classes:

II. اقال *aḳâl.* يقيل *yuḳeel.* اقل *aḳil.* مقيل *muḳeel.*
VII. انقال *inḳâl.* ينقال *yenḳâl.* انقل *inḳal.* منقال *munḳâl.*
VIII. اقتال *iḳtâl.* يقتال *yeḳtâl.* اقتل *iḳtal.* مقتال *muḳtâl.*
X. استقال *istaḳâl.* يستقيل *yestaḳeel.* استقل *istaḳil.* مستقيل *mustaḳeel.*

Examples on the derived Forms.

II. اطال الله عمرك *aṭâl allâh 'oomrak*, God prolong your life!

ايش يريد هذا الرجل *aish yureed hâza er-râgul*, what does this man want (اراد *arâd*, he wished, from راد)?

أتريد الشاي ام القهوة *a-tureed esh-shâi am el-ḳahwah*, do you like tea or coffee?

بدّك تكون مطيع لابيك *biddak tekoon muṭee' lee-abeek*, you must be obedient to your father.

III. يسوّد وجهي *yusawwid wagh'ee*, he blackens my face, (calumniates me,) from سوّد, he blackened.

يقوّم الناس عليّ *yuḳawwim en-nâs 'alayya*, he raises the people against me, from قام *ḳâm*, he stood up.

الله يطوّل عمرك *allâh yuṭawwil 'oomrak*, God prolong your life, from طال *ṭâl*, it was long.

المواضع الرطبة تطيب النبيذ *el-mawâḍi' er-raṭibah tuṭieyib en-nebeedh*, damp districts make good wine, from طاب *ṭâb*, it was good.

الحرارة تغير حالة الماء *el-ḥarârah tughayeer ḥâlat el-mâ*, heat changes the condition of water.

قيس لي خمسة اشبار *kees lee khamset ashbâr*, measure me five spans.

IV. انا اطاوع الزمان *ana aṭâwi' ez-zemân*, I obey the times, (I submit myself to circumstances.)

لازم تطاوعني *lâzim tuṭâwi'nee*, you must obey me.

تجاوبوا بالعجل *tugâwiboo bi'l-'agal*, you will answer directly.

ناولني العبا *nâwil'nee el-'abâ*, reach me the overcoat.

V. نشوف كيف يتحوّل الامر *neshoof kaif yet'ḥawwal el-amr*, we will see how this affair turns out.

الذهب لا يتغيّر من الهوا *edh-dhahab lâ yetaghiyeer min el-howa*, gold does not change in the air.

روح و لا تتعوّق *rooḥ wa lâ teta'awwaḳ*, go, and do not delay!

اتعوّق في العشا *ata'awwaḳ fee'l-'ashâ*, I sup late.

يتعوّق حتي يقوم *yeta'awwaḳ ḥatta yeḳoom*, he gets up late.

VII. بكم تنباع عندكم الخيل *bi-kâm tenbâ' 'andkoom el-khail*, for how much are the horses sold with you?

ينراح في البحر او في البرّ *yenrâḥ fee'l-baḥr ow fee'l-barr*, is the journey to be made by sea or land?

انقال لنا ان —— *inḳâl lanâ ann——*, it has been told us, that——.

X. انشاء الله يستقيل الوزير من منصبه *insha allâh yestaḳeel el-wazeer min manṣab'hee*, I hope the minister will resign his office.

199. زال *zâl*, he ceased, يزول *yezool*, with ما *mâ* or لم *lam*, not, has in many forms of speech the meaning of the English *still*, *yet*, *as long as;* ex. ما زال راقد *mâ zâl râḳid*, he has not ceased sleeping, i.e. he is *still* asleep; ما زال قايم *mâ zâl ḳâim*, he is *still* up; أبوك ما زال حيّ *abook mâ zâl ḥayy*, your father is *still* alive; لم يزل يشتغل *lam yezal yeshtaghil*, he is *still* at work.

200. عاز *'âz*, يعوز *ya'ooz*, and احتاج *iḥtâg*, VIII. Form from حاج, have the sense of *being necessary*, *being in want of something;* ex.

انا اعوز فصادة *ana a'ooz feṣâdah*, I want blood-letting.

كلّ ما تعوزه *kull mâ ta'ooz'hoo*, everything that you require.

ما انيش عاوزك (عايزك) *mâ aneesh 'âwizak* (for *'âeezak*), I do not require you.

ايش تعوز *aish ta'ooz*, what do you want?

تحتاج اي *teḥtâg ay*, what do you wish?

احتاج الي فلوس *aḥtâg ila feloos*, I want money.

هذا يحتاج له *hâza yeḥtâg lahoo*, this is necessary to him.

يحتاج ان تقول له *yeḥtâg ann teḳool lahoo*, he wants you to tell him.

201. عاد *'âd*, يعود *ya'ood* (he returns, repeats), with *a negation*, signifies *the uninterrupted continuation* of an action or condition, ex.

طول الليل ما عدت قدرت انام *ṭool el-lail mâ 'udt ḳadart anâm*, the whole night through I have not been able to sleep.

من العام الاوّل حتي الآن ما عدت افتكرت في ذلك *min el-'âm el-awwal ḥatta el-ân mâ 'udt iftakart fee dhâlik*, since last year until now I have thought no more about that.

202. اراد *arâd*, he wished, willed, takes the verb following it in the aorist, either with or without ان, ex.

تريد تلعب الشطرنج *tureed tel'ab esh-shaṭarang*, will you play at chess?

أتريد ان تروح شويه الي البستان *â-tureed an terooḥ shwyyah ila'l-bustân*, will you go into the garden for a little while?

أريد اروح ازور المريض . *ureed arooḥ azoor el-mareeḍ*, I want to go and pay a visit to the sick man.

Exercise 55.

بالحقيقة هكذا كان يبان لي — الصنية (tray) تبان انها من نحاس — احسن انك تقول تبان انها من حديد — هذا البيت يبان مثل القلعة — الدير اللي تشوفه هنالك يبان قصر — من الاوّل كان يبان ان هذا الشيّ حقّ — ايش صار فيه — بعد ما كان فقير صار غني — يا ولد جيب لي شوية ماء لكي اغسل — حاضر يا سيدي اجيب لك قوام — جيب لي شوية قهوة — اي نعم يا سيدي قوام

اروح ـ يا سيدي يريدك الخواجة فلان ـ ايش يريد ـ ما اعرفش ـ روح إستفهم (inquire) ـ قول له اني مشغول ـ قول له اني خارج برّا ـ اه يا سيدي هو يعرف انك قاعد في البيت ـ دي الوقت روح استنظر هناك انت ـ نعم يا سيدي ما اتحرّكش من هنا ـ ايش يريد هذا الولد الذي يبوس (is kissing) ايديّ ـ ما لك انت مغموم (sad) ـ ما ليش يا سيدي ـ انا رأسي دايخ الحرّ يزّعلني (annoys) ـ أتعرف تعوم (float) أنت في النهر ـ صحيح أعرف أعوم وسبحت (swam) في البحر ـ شاطر ولكن ما تعرفش ان امس مات واحد غريق (drowned) ـ بكم تبيع لي هذا الحصان ـ ليس في قصدي اني ابيع حصاني ـ باي قيمة ينباع جوز جلد (skins) كبار ـ بميتين قرش ـ ينبعش قمح في هذه القرية ـ بكم ينباع تقدرش تجيب لنا منه ـ نقدرش نبعث جانب منه ـ قول للفلاحين يجيبوا لنا شيْ ناكله ـ تخلّصهم مليح ما يخافوش ـ جيب لنا ثلاثة جمال (camels) بالكري ـ شوف لنا خمسة حمير ـ البهايم اللي جبتهم لنا اغلبهم ما عندهمش قوة ـ فيهم ثلاثة جمال واربعة بغال ما يليقوش للخدمة يلزم تجيب لنا غيرهم ـ قوم نذهب للسوق ـ روح بنا نتفسح ـ روح دغري ولا تقف في الطريق ـ اي نعم يا سيدي ما اقف ولا في مكان ـ روحوا الي البيت لكن روحوا دغري وقوام ـ قوم واقف علي حيلك (stand up)

Exercise 56.

أنا عن قريب (soon) اروح الي بلدي ـ بلدك بعيدة من هنا ـ نعم يا سيدى هي بعيدة ـ ينراح في البحر او في البرّ ـ ينراح في البرّ ـ تروح راكب او ماشي ـ نروح راكبين لانه يتراح في الجبل ـ جيب لي شوية نار ـ ايش تريد تعمل بها ـ أريد اسخن (to dry) الفرشة ـ هات العلبة التي فيها الابر والمقص (scissors) ـ ايش تريد تعمل بها ـ اعوزهم اريد اخيّط (to sew) بالحرير (silk) هذه الطقيّة (skull cap) ـ ايش تعملوا ـ هذا ما يليق بمقامكم ـ هو رجل مشهور في الحرب بين الشجعان ـ اهلاً وسهلاً ـ حلّت البركة بقدومكم ـ لنا زمان ما شفناكم ـ اشتقنا اليكم ـ تفضل استريح ـ اللّه يزيد فضلك ـ الذهب لا يتغير من الهوا واذا تغيّر يكون تغيّرة قليل ـ الحديد المبيض يقال له تنك ـ اذا مزجنا الرمل والقلي بالنار يتكوّن منها الزجاج ـ الحرارة تغيّر صورة الماء وتصعّدها (causes it to rise) بخاراً (mist) ـ تتميّز من النجوم عشرة سيّارة (planets) لانها

تنتقل عن مواضعها و يقال لها الكواكب ـ اذا ظهر القمر بجانب الشمس يقال
له هلالًا ـ النحاس من الاشيا السمّية فلاجل ذلك يحتاج الي تبييض (whiten)
بالقصدير ـ الزاير (visitor) في قبضة (grasp) المزور ـ الاحمر المعتاد يصبغ (is dyed)
بجدر (root) الفوّة ـ من هو الذي تقول انه معتاد يطلب الصدقة ـ نور القمر
مكتسب (is derived) من الشمس ـ انظر ماذا يفعل المضيف مع الضيّف ـ
الحرير يؤخذ من دود صغير يرّبي (reared) في بيوت حتي يصير شرانق (cocoons)
ثم يعود فراشاً ابيضاً وهذه الشرانق يطلع منها الحرير

Exercise 57.

I heard, yesterday, from prince Hassan's agent (وكيل), that you had sold all your property in Upper Egypt (صعيد), and were going to settle in Cairo. No, I have not sold anything yet, as I cannot get a good price for it. What has become of your brother Zeid, who was formerly (سابقاً) a servant at the English consulate? I do not know; he went away with Mr. M——, the English consul at Souakin, last year, and we have had no news of him since then. Have you heard that Mr. M—— was killed by the rebels (عصاة)? perhaps your brother was with him. God forbid! that such a misfortune should have occurred (تحدث). It is said, that the soldiers do not wish to leave the town, and that they are afraid of being cut to pieces. I think that people who say that, calumniate them. Do you know if the troops will go to Berber by land or by sea? I believe that they will go up (يطلعوا) the Nile in boats as far as Assuan, and march (يمشوا) from thence by land. I was busy all night at my book, and I am still writing. Well, my man, what do you want? I want to enter your honour's service as groom; I know all about horses, and I have a very good character (شهادة) from my last master.

Story 10.

A certain feeble old man having gathered a load of wood in a forest (حرش), was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his back, he began to cry out,

'O Angel of Death, deliver me from this misery!' At that very instant the Angel of Death stood before him, and said, 'Why have you called me, and what do you want with me?' On seeing this frightful figure, the old man, trembling, replied, 'O my friend, be pleased to assist me, that I may lift this burden once more upon my shoulder; for this purpose only have I called you.'

Conversation.

حسن افندي خذ نص بلوكك السواري هناك ناحية البلد في للجورة و دوّر علي المطرح الي فيه النخل من وراء الترعة

ḥassan effendi, khudh nuṣṣ bulukak es-sowâree henâk nâḥiet-el-balad fee'l-goorah wa dawwar 'ala el-maṭraḥ illee feeh en-nakhl min wara et-tur'ah, Hassan Effendi, you will take your half-troop through the village down in the hollow, and search the date groves beyond the stream.

اعمل اي اذا كنت اشوف العدو هناك

a'mil ay izâ koont ashoof el-'adoo henâk, what am I to do if I find the enemy there?

لازم ترجع علي البلد تخلّي العساكر بتوعك ينزلوا من علي للخيل و توضعهم لاجل ما تسترسكة للجائين علي المقطع

lâzim terga' 'ala'l-balad tekhallee el-'asâkir b'too'ak yenziloo min 'ala el-khail wa tooḍa'hoom liagl mâ testur sikket el-gâyeen 'ala'l-maḳṭa', you will fall back on the village, dismount your men, and place them so as to cover the approaches to the ford.

LESSON XXVII.

II. INFIRM OR IMPERFECT VERBS (*continued*).

3. Verbs with و or ي as 3rd radical.

203. The infirm verbs, of which the third radical is و, replace it by ا in the 3rd pers. sing. of the preterite, when the second radical

is pronounced with (ـَ), ex. غزا *ghaza* instead of غزو (غَزَوَ), he made a foray, raid; but if the vowel of the second radical is (ـِ), then the و is replaced by ي, ex. رضي *raḍa* in place of رضو (رَضَوَ), he agreed, *or* was pleased. The verbs, of which the third radical is ي, retain it, ex. رمي *rama*, he threw; but this is, however, changed into ا, when it is followed by a pronominal suffix, ex. رماني *ramânee*, he threw me, رماهم *ramâhoom*, he threw them, instead of رميني, رميهم, which latter, however, do sometimes occur.

204. The conjugation of these verbs is as follows:

Preterite.

غزا *ghazâ.*	رضي *raḍa.*	رمي *rama.*
غزت *ghazet.*	رضيت *raḍiet.*	رمت *ramet.*
غزوت *ghazaut.*	رضيت *raḍeet.*	رميت *ramait.*
غزوتي *ghazautee.*	رضيتي *raḍeetee.*	رميتي *ramaitee.*
غزوت *ghazaut.*	رضيت *raḍeet.*	رميت *ramait.*
غزوا *ghazau.*	رضوا *raḍoo.*	رموا *ramoo.*
غزوتوا *ghazautoo.*	رضيتوا *raḍeetoo.*	رميتوا *ramaitoo.*
غزونا *ghazaunâ.*	رضينا *raḍeenâ.*	رمينا *ramainâ.*

Aorist.

يغزو *yaghzoo.*	يرضي *yarḍa.*	يرمي *yarmee.*
تغزو *taghzoo.*	ترضي *tarḍa.*	ترمي *tarmee.*
etc.	etc.	etc.

Imperative.

اغزو *ughzu.*	ارض *irḍa.*	ارمي *irmee.*
اغزوا *ughzoo.*	ارضوا *irḍau, irḍoo.*	ارموا *irmoo.*

Present Participle.

غازي *ghâzee.*	راضي *râḍee.*	رامي *râmee.*

Passive Participle.

مغزوّ *maghzuoo.*	مرضي *marḍee.*	مرمي *marmee.*

205. The above paradigms of verbs, with و as third radical, are scarcely used at all in the vernacular; but they are much more frequently treated like verbs with ي as third radical; for instance, one says دعوا *da'oo*, they have called, and not دَعَوا *da'aoo;* يدعي *yed'i*, he calls, and not يدعو *yed'u*. In the 3rd pers. plur. of verbs with ي, the vernacular pronounces رموا *ramoo*, not *ramaoo*. In the 2nd and 3rd pers. plur. aorist of the same class of verbs, the pronunciation may be either يرموا *yarmoo*, ترموا *tarmoo*, or يرميوا *yarmioo*, ترميوا *tarmioo*. In the imperative, the common form is ارمي *irmee* instead of ارمِ *irmi*. In the passive part. مرمي *marmiye*, the sound of the *ye* is lost, and it is pronounced *marmee*. After لم *lam*, the final ي of the aorist is omitted, ex. لم يرضَ *lam yarḍa*, he does not *or* did not agree; لم يرمِ *lam yarmee*, he does not *or* did not throw; ex.

جري اي *gara ay*, what has happened?

كري لي بيته *kara lee bait'hoo*, he has let me his house.

كريت هذه الاوضة *karait hâzee el-owḍah*, I have hired this room.

ما لقيتوش في البيت *mâ lakaitoosh fee'l-bait*, I did not find him at home.

رمت كتابها من الشباك *ramet kitâb'hâ min esh-shibbâk*, she threw her book out of the window.

انت نسيت اسمه *ente neseet ism'hoo*, you have forgotten his name.

الرجل دا يمشي بالعجل *er-râgul da yemshee bi'l-'agal*, this man goes quickly.

البنت دي تمشي علي مهلها *el-bint dee temshee 'ala mahl'hâ*, this girl goes slowly (at her ease).

ما تجريش كدا *mâ tegreesh kidhâ*, do not run so!

ما ترموش الرمل في الماء *mâ tarmoosh er-raml fee'l-mâ*, do not throw any sand into the water!

كم يسوي الرطل *kâm yeswa er-raṭl*, how much is it a pound?

يسوي أربع قروش الرطل *yeswa arba' ḳoroosh er-raṭl*, it is four piastres the pound.

لا تنسَ الكتاب *lâ tensa el-kitâb*, don't forget the book!

امشي و اعمل شغلك *imshee wa a'mal shughlak*, go and do your work!

امشوا روحوا الي البيت *imshoo-rooḥoo ila'l-bait*, be off home!

فين ماشي انت *fain mâshee ente*, where are you going?

انا راضي به *ana râḍee b'hee*, I agree to it.

206. The *derived forms* are all written and pronounced with ي as the third radical.

Examples.

II. اعطيته حقّ البضاعة *a'ṭait'hoo ḥakk el-buḍâ'ah*, I have given him the value of the goods.

اعطوا له شهرية خمسين قرش *a'ṭoo l'hoo shahriyah khamseen ḳirsh*, give him fifty piastres a month.

The aorist of the II. Form, which should be يُعطِي *yu'ṭee* as it is derived from اعطي *â'ṭa*, is pronounced *ya'ṭee* in the vernacular; ex.

اعطيك البغلة دي بمية قرش *a'ṭeek el-baghlah dee b'miyet ḳirsh*, I will give you this mule for 100 piastres.

نعطيكم الاجرة بتاعكم كل يوم *na'ṭeekoom el-ugrah bitâ'koom kull youm*, we will give you your wages every day.

اعطيني (اعطني) قدح موية *a'ṭeenee ḳadaḥ mowyah*, give me a cup of water!

اعطينا حتّي نشرب *a'ṭeenâ ḥatta neshrab*, give us to drink!

In Egypt they also say:

إدّيني رطل سكر *iddeenee raṭl sukkar*, give me a pound of sugar!

إدّيني كباية موية *iddeenee kubbâyet mowyah*, give me a glass of water!

III. كنت صليت قبلك *koont' ṣallait ḳablak*, I had addressed my prayer before you.

يصلي علي عيون الناس *yuṣallee 'ala 'uyoon en-nâs*, he prays before the eyes of men.

ماذا تسموا هذا الشيّ *mâza tusammoo hâza esh-shay*, what do you call this?

دود يسمّي قرمز *dood yusamma ḳirmiz*, a worm called Kermes.

القهوة ما تخلّيني انام *el-ḳahwah mâ tekhalleenee anâm*, coffee does not allow me to sleep.

خلّيني اروح *khalleenee arooḥ*, let me go!

ورّينا الطريق *warreenâ eṭ-ṭareeḳ*, show us the way!

IV. كيف تلاقي حالك *kaif tulâḳee ḥâlak*, how do you find yourself?

ألاقي حالي احسن اليوم *ulâḳee ḥâlee aḥsan el-youm*, I find myself better to-day.

كم قرش يساوي الجنية *kam ḳirsh yusâwee el-guineh*, how many piastres is a sovereign worth?

البغلة دي تساوي ثلاثين جنية *el-baghlah dee tusâwee ṭ'lâṭeen guineh*, this mule is worth thirty pounds.

V. أمس الظهر توفّي صاحبي *ams eẓ-ẓuhr tewaffa ṣâḥibee*, my friend died yesterday at noon.

كنت ترجّيت الامير *koont taraggait el-ameer*, I had begged the emir.

أترجّاك ان تقضي لي حاجة *at'raggâk ann taḳḍee lee ḥâgah*, I beg you to do something for me.

VI. تعال عندي الساعة سبعة *ta'âl 'andee es-sâ'ah sab'ah*, come to me at seven o'clock.

تعالي هنا *ta'âlee heneh*, come (f.) here!

تعالوا بدري في الوقت *ta'âloo bedree fee'l-waḳt*, come early, punctually!

VII. ينراح في البحر او في البرّ *yenraḥ fee'l-baḥr ow fee'l-barr*, will one go by sea or land?

بكم ينكري الجمل عندكم في النهار *bi-kâm yenkaree el-gamal 'and'koom fee'n-nehâr*, for how much is a camel hired by the day with you?

VIII. بكم اشتريت الصندوق *bi-kâm ishtarait eṣ-ṣandooḳ*, for how much did you buy the box?

اشتريته باثناعشر قرش *ishtarait'hoo b'eṭnâsher ḳirsh*, I bought it for twelve piastres.

روح اشتري شوية نبيذ *rooḥ ishtaree shwyyet nebeedh*, go and buy some wine!

يبتدي يمشي *yebtadee yemshee*, he begins to go.

X. استكريت منه بغلته *istakrait min'hoo baghlet'hoo*, I have hired his mule from him.

يستعفي من الخدمة *yesta'fa min el-khidmah*, he is taking his discharge from service.

Exercise 58.

الدار التي تسكن فيها والتي رايحين لها بعيدة من هنا ـ نروح ماشيين والا راكبين ـ ما نسيناش وعدنا ـ كنت اظن انه يرضي ـ ما كانش راضي به ـ أتكري مني بيتي ـ انا كريت له بستاني ـ قد ايش يسوي هذا الجوخ ـ يسوي عشرين قرش الذراع ـ انت لك ساعة كويسة مليحة ـ في الخدمة *or* جبا يا سيدي المكرّم ـ كثر خيرك لكن كم تسوي كم دفعت (paid) ثمنها ـ الخواجة باعها بثلاثين جنية ـ ماهي غالية وهي ساعة كويسة ـ ان كان تعجبك تحت امركم ـ اشكر فضلك مانيش عاوزها يا سيدي ـ القاضي اشتري جنينة جارة بالف درهم ـ بكم اشتريت الحصان دا ـ اشتريته بميتين جنية ـ بكم تبيع لي الحمار دا ـ دا غالي علّي ما اقدرش اشتريه ـ لو كان معي فلوس كنت اشتريت الكتاب دا ـ اشتروا خمسين ذراع قطيفة (velvet) سعر الذراع مية قرش ـ لما تبيع كامل بضاعتنا (our goods) تشتري لنا بحقها مسمار (nails) ـ ما تلتقوش في البيت بكرة ـ تحت السفرة تلتقي الكتاب ـ ايمتي نبتدي الدروس ـ استنّيته ساعة كاملة ـ ما تخلّيناش نستنّاك ـ استنّاني النهار دا الساعة تسعة ـ بكم بعت انت حصانك ـ انا بعت حصاني بالف قرش ـ انت قلت لي بالامس جملة مرار (times) ولكني نسيته اليوم ـ ما ذا سمّوا الولد ـ سموه يعقوب ابن عبد الله ابن زيد

Reading Exercise 4 (*continued*).

هَذا كُلُّهُ كَانَ يَحْسِبُهُ فِي بَالِهِ وَ طَبَقُ

basket and his mind in it reckons he he was it all this

الزُّجَاجِ بَيْنَ يَدَيهِ بِالمِائَةِ دِرْهَمٍ ثُمَّ اِنَّهُ

he indeed then dirhems 100 by his hands between glass the

حَسَبَ وَ قَالَ وَ إذَا صَارَ مَالِي مَائَةَ

100 my money has become when and said and reckoned

أَلفَ دِرْهَمٍ فَعِنْدَ ذَلِكَ أَبْعَثُ الدَّلاَّلاتِ فِي

in female brokers I send that at then dirhems 1000

الخُطَبِ وَ أَخْطُبُ بَنَاتَ المُلُوكِ

the kings daughters (of) demand in marriage and weddings

وَ الوُزَرَاءِ ولاسِيّما وَزِيرَنَا فَقَد بَلَغَنِي عن

of it me reached as our vizier especially the viziers and

بِنْتِهِ انّها كامِلَةُ الأوصافِ بَدِيعَةُ

(of) wonderful descriptions (of) perfect she that his daughter

الحُسْنِ مَلِيحَةُ الاطرَافِ وَ أَمْهَرُهَا الفَ دِينَارٍ

dinars 1000 her offer and parts the beautiful (of) beauty

All this he reckoned in his imagination, with the basket of glass before him of 100 dirhems. Then he still computed in his mind, and said, 'When it shall become a capital of 100,000 dirhems, then upon that I will send out female brokers in marriage, and I will demand in marriage daughters of kings and viziers; particularly of our vizier, as it is reported to me concerning her, that she is perfect in accomplishments, wonderful in beauty, and graceful in shape; and I will offer to her a portion of 1000 dinars.

Exercise 59.

Why do you not come and live at Cairo? The houses are too dear for me, and I cannot afford to hire a flat (شقة). But you could live at an hotel (خمارة), and then you would be saved (يتوفر عليك) all the trouble of housekeeping (تعب البيت). I do not like hotel-life (عيشة الخمارة), there is too much change and noise. Did you find Sayyid Bey at home, when you called? No, the servants told me that he had gone to Helouan for three days for the baths. What is the matter with him (ماله)? I am not quite sure, but I have heard that he suffers (عيان) a good deal from rheumatism (وجع المفاصل). Have you brought me the book from the library (مكتبة) which I asked you for yesterday? I am so sorry (متأسف), but I forgot all about it, I was so busy. Never mind, bring it with you to-morrow. Always throw the balls to the gentleman who is going to strike the ball first. The net (شبكة) is too low (واطية), we

must make it higher. Tell the gardener (جنايني) to sweep and roll (يعدل) the tennis-court, and to throw down some fresh sand, as we are coming to play to-morrow.

Story 11.

One day an ox was grazing (يرعي) in a field (حقل) in which several young frogs (ضفادع صغيرة) were playing. By chance (بالصدفة) one of the young frogs was crushed (انهرس) under the foot of the ox, and died; so the other frogs then went home, and told their mother what had occurred. They then said, 'O mother, we never before saw so large an animal.' On hearing this, the old frog (ضفدعة) having distended (نفخت) her belly very much, said, 'Is he as large as this?' The young ones replied, 'Assuredly, he is much larger than that.' She then, having distended herself twice as much (قد ماهي نوبتين), said, 'Is he so large?' They answered, 'O mother, he is a thousand times larger.' The old frog, however (كيفما كان), through pride, continued (استمرّت) to distend her body more and more (اكثر فاكثر), till at last her skin burst (انشق), and she died.

Conversation (*continued*).

ما تنساش تعمل قرانك في حيطان البيوت و حط الخيل في محل ما حدش يشوفهم ولاكن مش بعيد	*mâ tensâsh ta'mil karânik fee haitân el-buyoot wa hutt el-khail fee m'hall mâ hadd'sh yeshoof-hoom walâkin moosh ba'eed*, take care to loophole the walls of the houses, and place your horses under cover, but close at hand.
حقاً اذا كان العدو يجيب طوبجية ما يمكنّيش ابداً افضل هناك	*hakkan izâ kân el-'adoo yegeeb tubgiyah mâ yimkinneesh abadan afdal henâk*, but if the enemy bring up artillery, I shall never be able to stop there.
اذا كان يعمل كذا لازم ترجع للامدادية و تستنّي لما يجوا المدافع	*izâ kân ya'mil kedha lâzim terga' li'l-imdâdiyah wa testanna lemma yegoo el-medâfi'*, in that case you must fall back on your supports, and wait for the guns to come up.

LESSON XXVIII.

III. HAMZATED VERBS.

207. Those verbs are called Hamzated Verbs, of which one of the radical letters is an ا with the sign (ـٔ) above it, and they are divided into three classes, according as this أ is either the first, second, or third radical.

208. Those which have أ as the first radical, such as أَخَذَ *akhadh*, he took, أَكَلَ *akal*, he ate, أَمَرَ *amar*, he ordered, are regular in the *preterite*. The *aorist* ought, therefore, to be يأْخُذ *ya'khudh*, تأْخُذ *ta'khudh*, etc. etc.; but in the vernacular, however, the أ is prolonged into ا, thus:

Aorist.	Imperative.
ياخُذ *yâkhudh*, he takes.	خُذ *khudh*, take (m.) thou.
تاخذ *tâkhudh*, she takes.	خُذي *khudhee*, take (f.) thou.
تاخذ *tâkhudh*, thou (m.) takest.	خُذوا *khudhoo*, take ye.
تاخذي *tâkhudhee*, thou (f.) takest.	
آخذ *âkhudh*, I take.	**Participle Present.**
ياخذوا *yâkhudhoo*, they take.	آخِذ *âkhidh*, taking.
تاخذوا *tâkhudhoo*, ye take.	
ناخذ *nâkhudh*, we take.	

The imperative of the above three verbs is as follows: خُذ *khudh*, take! كُل *kul*, eat! مُر *mur*, order! which are shortened forms of أُوْخُذْ, أُوْكُلْ, أُوْمُرْ.

209. If, however, the أ is in juxtaposition to another ا, as above in the 1st pers. sing. of the aorist, and in the present participle, then the two are replaced by آ. This also occurs in the II, IV, and VI. Forms:

	Pret.	Aor.	Imp.	Part.
IV.	آخَذَ *âkhadh*	يُؤَاخِذُ *yoo'âkhidh*	آخِذ *âkhidh*	مُؤَاخِذ *moo'âkhidh*
Vulgar	وَاخَذَ *wâkhadh*	يُواخِذُ *yuwâkhidh*	وَاخِذ *wâkhidh*	مُواخِذ *muwâkhidh*
VI.	تَآخَذَ *taâkhadh*	يَتَآخَذُ *yetaâkhadh*	تَآخَذ *taâkhadh*	مُتَآخِذ *mutaâkhidh*
Vulgar	تواخذ *tawâkhadh*	يتواخذ *yetawâkhadh*	تواخذ *tawâkhadh*	متواخذ *mutawâkhidh*

210. If the أ stands after a (ُ), then it is changed into و. Thus in the aorist and participle of the II. and III. Forms:

	Pret.	Aor.	Imp.	Part.
II.	آخَذَ *âkhadh*	يُوخِذُ *yookhidh*	آخِذ *âkhidh*	مُوخِذ *mookhidh*
III.	أَخَّذَ *akhkhadh*	يُوَخِّذُ *yoo'akhkhidh*	أَخِّذ *akhkhidh*	مُوَخِّذ *moo'akhkhidh*

In the vulgar tongue they say يوخِذ *yookhidh* in place of يُؤْخِذ *yoo'khidh*, and موخِذ *mookhidh* for مُؤْخِذ *moo'khidh.*

211. If the أ stands after a (ِ), then it is changed into ي. Thus in the VIII. Form we have اِيتَخَذَ in place of اِأْتَخَذَ. In this case, however, the ي is elided, and in its place the characteristic ت of the VIII. Form is doubled:

	Pret.	Aor.	Imp.	Part.
VIII.	اِتَّخَذَ *ittakhadh*	يَتَّخِذُ *yettakhidh*	اِتَّخِذ *ittakhidh*	مُتَّخِذ *muttakhidh*

212. The *passive* of the I. Form is as follows: Preterite أُخِذَ *ukhidh*, Aorist يُؤْخَذُ *yookhadh*, Participle مأخوذ *mâkhoodh*.

In the vulgar tongue they say يوخذ *yookhadh* in place of يُؤْخَذ *yoo'khadh*, and ماخوذ *mâkhoodh* for مَأخوذ *mâ'khoodh*.

Examples.

ممّن اخذت هذا الكتاب *mimmeen* (مِن مَن *min men*) *akhadht hâza el-kitâb*, from whom hast thou taken this book?

اخذنا فلوس بالاستدانة *akhadhnâ feloos bi'l-istidânah*, we have taken money on loan.

بكم آخذ هذا الكتاب *bi-kâm âkhudh hâza el-kitâb*, for how much do I get this book?

ياخذ عربية *yâkhudh 'arabiyah*, he takes a carriage.

ناخذه من غير فلوس *nâkhudh'hoo min ghair feloos*, we will take it without payment.

خذ شوية زبدة *khudh shwyyet zibdah*, take a little butter.

خذوا هذين الدرهمين *khudhoo hâzain ed-dirhemain*, take these two dirhems.

الوزّ والبط يوخذ منها الريش والبيض *el-wizz wa'l-batt yookhadh minhâ er-reesh wa'l-baid*, the goose and the duck, feathers and eggs are taken from them.

The following verbs are of the above form:

أَسَرَ *asar*, he captured. أَبَي *aba*, he refused.
أَجّرَ *aggar*, he let (for hire). أَنِفَ *anif*, he hated.
أَمّلَ *ammal*, he hoped. أَفَلَ *afal*, he set (as stars).

213. Those verbs which have ا as second radical, like سأل *sa'al*, he asked, vary only very slightly from the vulgar forms:

Pret. سَأل *sa'al*. Aor. يسأل *yes'al*. Imp. اسأل *is'al* or سل *sal*. Part. سائل *sa'il*.

يسل and يسْئل are also written instead of يسأل *yes'al*.

In those cases in which the أ should itself receive the vowel sound of either a (ـُ) or a (ـِ), then the أ is changed into و and ي respectively; hence the Passive Part. is مسؤول or مسوؤل *mas'ool* instead of مَسأول, and the Passive Pret. سئل *su'il* instead of سُاءِل *su'eel*, Aor. يسال *yus'al*, Part. مسؤول *mas'ool.*

The following verbs are of the above form:

رأس *ra'as*, he headed.	لألأ *la'la*, he shone.
رأف *ra'af*, he pitied.	ساءِم *sa'im*, he wearied of.
رأي *ra'a*, he saw.	

214. The verbs, whose third radical is أ, are treated in the vulgar tongue like those, of which the third radical is ي, thus: قرأ *ḳar'a*, he read, makes قريت *ḳarait*, thou hast read, in place of قرأت *ḳara't*, and قريتوا *ḳaraitoo*, ye have read, in place of قرأتوا, etc. etc., Aor. يقرا or يقري *yeḳra*; بدأ *beda*, he began, Aor. يبدا or يبدي *yebda.*

The following verbs are of the above form:

برأ *bar'a*, he recovered.
جرأ *gar'a*, he ventured.
هنّأ *hann'a*, he congratulated.

Exercise 60.

في اي ساعة تاخذ المطرّش (emetic) ـ آخذه بكرة بدري ـ اخذ عربية ـ آخذك علي طرفي ـ ما آخذ خاطر عمي ـ ناخذ معنا حمامة للاكل ـ ما ندخلش من غير فلوس ـ خذ في جيبك رغيف (loaf) عيش ـ خذ شوية لبن ـ كلوا واشربوا ـ خذوا هذة الفلوس ـ النيلة (indigo) تؤخذ من عصير (juice) نبات ـ غالب النباتات تاخذ غذاها (nourishment) من اثمارها (fruits) وجدورها (roots) وكذلك تؤخذ منها الادوية (medicines) ـ المعادن التي يتّخذ منها الحديد تكون مادّة ممتزجة (mixed) بالتراب الاحمر ـ الحلي المتّخذة من الفضة فيها الخمس من النحاس ـ العصاة (rebels) أسروا كثيراً من جيشنا ـ القبطان

أمرني ان أجي عنده بكرة وأبدأ بالشغل ولكن أنا ما قدرت أجي قبل دي الوقت — العيّان برأ و أنا هنّأته بالسلامة — من يجرأ ان يقاوم (resist) الميري (government) — الله يترأف علينا كما يترأف الاب علي ابنه — تشكلت (formed) الوزارة النهار دا وترأسها نوبار باشا — انا بدأت في تعلم اللغة العربية وعما أقرأ في الكتاب الجديد — رياض باشا أبي قبول الوزارة الا تحت شروط (conditions) — سمعت ان جاري أجّر شقّة من بيته ويريد يأجّر الثانية — لا تسألني عن الا خبار النهار دا لا نها زي الزفت (pitch) — حضرتك أنستنا (pleased) — الله يُأنسك

Reading Exercise 4 (*continued*).

فَإِن رَضُوا كَانَ وَ اِلاَّ أَخَذْتُهَا عَلَي

upon her I took if and not and was they consent if and

رَغْم أَنْف أَبِيهَا فَإِذَا حَصَّلَت

she has got when and her father nose (of) putting in the dust

فِي دَارِي أَشْتَرِي عَشَرَة خُدَّام صِغَار ثُمّ

then young servants ten I will buy my house in

أَشْتَرِي كُسْوَة المُلُوك وَ سَرْجاً مِن ذَهَب مُرَصَّعاً

set gold of saddle and kings robes (of) I will buy

بِالجَوْهَر المُثْمِن ثُمّ أُرَكِّب المَمَالِيك خَلْفِي

me behind attendant I make ride then valuable jewel the with

وَ قُدَّامِي وَ عَن يَمِينِي وَ شَمَالِي فَإِذَا

when and my left and my right on and me before and

رَآنِي قَام لِي وَ أَقْعَدَنِي مَكَانُه وَ

and his place caused me to sit and me for stood me he saw

قَعَد هُو دُونِي لِإِنِّي صِهْرُه

his son-in-law I because me below he sat

'And if they consent, let it be; but if not, I will carry her away, in defiance of her father's anger, by force; and when she has entered my house, I will purchase ten young slaves for her; afterwards I will buy princely robes, and a saddle of gold, studded with jewels of value. Then I will cause the servants to ride behind and before me, and on my right hand, and on my left; and when he sees me he will stand before me, and will cause me to sit in his place, and place himself below me, because I am his son-in-law.

Exercise 61.

Have you taken the two books, which were in the cupboard upstairs behind (ورا) the door in my room? Yes, I took them this morning with me to school, and gave them to the wife of our master. What did he say? He said that he was much obliged to you, but they were not the books he wanted. Very well, ask him to-morrow, when you go again, to tell you what books he wants. I must begin to study Arabic hard, or I shall never know anything about it. I think that you already know a good deal; how long have you been learning? About four months now; but I have very little spare time for reading. Here, my good woman, take these four piastres; I am sorry (حزنان) that I cannot help you more. May God increase the length of your Honour's days, and give you every prosperity! I wish he would begin to tell me his business, for I have an important engagement (اتّفاق), and must go out at once (حالاً).

Story 12.

In the house of a certain person, a bag of money was stolen (انسرق). The owner of the money gave information to the judge of the city. The judge immediately called before him all the people of the house; but after much investigation (تحقيق) he was unable to detect (يبيّن) the thief (حرامي). At last he said to one of them, 'This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch (قيراط) longer than those of the rest.'

Having thus spoken, the judge gave each a stick, and dismissed (سيّب) them. During the night, the thief, being afraid, said to himself, 'If I cut off one inch from my stick, in the morning it will be the same length as the rest.' Thus, having considered, he cut off an inch from his stick, and next day attended along with the others before the judge. The judge, having looked at the sticks (عمي), thus discovered (اكتشف) the thief.

Conversation (*continued*).

انا شائف طلايع العدو جائين دلوقتي علي الحتّة العالية هناك علي الشمال *ana shâif ṭalâï el-'adoo gâyeen dilwaḳtee 'ala el-ḥittat el-'âliyah henâk 'ala esh-shemâl*, I can see the enemy's vedettes coming over the rising ground to the left, now.

يا اونباشي ارجع انت بالدرتنعل و قول لليوزباشي حكمدار الامدادية يجي هنا بالغار *yâ onbâshee irga' ente bi'd-deurtena'l wa ḳoel li'l-yoozbâshee ḥikmadâr el-imdâdiyah yegee henâ bi'l-ghâr*, gallop back, corporal, and tell the captain in command of the support to come up at the trot!

فرّق انفارك شرخجية و خليهم ينزلوا و يضربوا النار *farriḳ anfârak sherkhagiyah wa khallihum yenziloo wa yaḍraboo en-nâr*, throw out your men as skirmishers; make them dismount, and open fire!

اركبوا ثاني و اجتمعوا و استروا جناح شمال أكنجي اورطة *irkaboo ṭânee wa igtami'oo wa usturoo genâḥ shemâl ikeengee orṭah*, mount and re-form, and cover the left flank of No. 2 squadron.

قلنجي شكّ — اشكين — الغار — درتنعل — هجوم *ḳalingee shekk—ashkeen—il-ghâr—deurtena'l—hugoom*, draw swords—walk—trot—gallop—charge.

يا بروجي اضرب نوبة الرجوع والاجتماع *yâ buroogee iḍrib naubet er-rugoo' wa'l-igtimâ'*, trumpeter, sound the recal and rally.

LESSON XXIX.

ON CERTAIN IRREGULAR VERBS.

215. جاء *gâ* (in place of جَيَأ), he came, is treated in the following manner:—

Preterite.	Aorist.
جاء *gâ*, he came *or* has come.	يجي *yegee.*
جاءت *gâ'et*, she came *or* has come.	تجي *tegee.*
جيت *geet*, thou (m.) camest *or* hast come.	تجي *tegee.*
جيتي *geetee*, thou (f.) camest *or* hast come.	تجي *tegee.*
جيت *geet*, I came *or* have come.	أجي *agee.*
جاوًا *gâ'oo*, they came *or* have come.	يجوا *yegoo.*
جيتوا *geetoo*, ye came *or* have come.	تجوا *tegoo.*
جينا *geenâ*, we came *or* have come.	نجي *negee.*

Imperative.	Participle.
أجي *igee*, come (thou).	جايي – جاي *gâi*, coming.
اجوا *igoo*, come (ye).	

But تعال *ta'âl*, تعالوا *ta'âloo* are more often used than the above form of the imperative.

Examples.

جاء عندي الساعة أربعة *gâ 'andee es-sâ'ah arba'ah*, he came to me at four o'clock.

ما جاش احد *mâ gâsh aḥad*, nobody has come.

انا جيت بلاد الروم *ana geet b'lâd er-room*, I came to Greece.

لآي ما جيتش *lay mâ geet'sh*, why did you not come?

كلهم جاوًا *kull'hoom gâ'oo*, all have come.

احنا ما جيناش لك or عندك *eḥnâ mâ geenâsh lak* or *'andak*, we did not come to you.

يجي سنة *yegee senah*, it is a year ago.

تجي اي يوم اردت *tegee ay youm arad't*, you will come any day you please.

اجي اخذك *agee akhudhak*, I will come and take you away.

قل لهم يجوا *kool l'hoom yegoo*, tell them to come.

من اين جاي *min ain gâi* (Part.), whence comest thou?

216. شاء *shâ* (in place of شَيَّ), he wished, is less frequently used than اراد *arâd*, Aor. يريد *yureed*. It is declined in the preterite like جاء; and the aorist is يشاء *yeshâ*, تشاء *teshâ*, etc. etc.

Examples.

ان شاء الله *in shâ'llâh*, if God will; I hope so.

ما شاء الله *mâ shâ'llâh*, what does God wish! (expression of astonishment.)

كن كما شئت *kun kamâ sheet*, be thou as thou wishest.

افعل ما شئت *if'al mâ sheet*, do what thou willst.

افعل به ما تشاء *if'al b'hee mâ teshâ*, do with him as thou willst.

ما شاء الله كان و ما لم يشاء لم يكن *mâ shâ'llâh kân, wa mâ lam yeshâ lam yekoon*, what God wills, happens; and what he does not will, does not happen.

217. رأي *ra'a*, he saw *or* considered, is less frequently used than شاف *shâf*, Aor. يشوف *yeshoof*, and is declined as follows:

Preterite.	Aorist.
رأي *ra'a*, he saw.	يري *yara*, he sees.
رأت *ra'at*, she saw.	تري *tara*, she sees.
رأيت *ra'ait*, thou (m.) sawest.	تري *tara*, thou seest.
رأيتي *ra'aitee*, thou (f.) sawest.	تري *taree*, thou seest.
رأيت *ra'ait*, I saw.	اري *ara*, I see.
رأوا *râ'oo*, they saw.	يروا *yaroo*, they see.
رأيتوا *ra'aitoo*, ye saw.	تروا *taroo*, ye see.
رأينا *ra'ainâ*, we saw.	نري *nara*, we see.

After لم *lam*, not, the ي of the aorist is elided; لم يَرَ *lam yara*, ex. فلم يره احد *fa-lam yarahoo aḥad*, and nobody saw him.

The Imperative ر or رَه *ra*, *rah*, see! fem. رَي *raï*; plur. رَوا *raoo* is not used.

The II. Form of رَأي with the meaning of *letting somebody see*, i. e. *showing*, is as follows:

Pret.	أَرَي *ara*	Aor.	يُرِي *yuree*
	أَرَت *aret*		تُرِي *turee*
	أَرَيْت *arait*		etc. etc.
	etc. etc.	Imp.	أَرِ *aree*

In place of the above form, which is only used in books, the vulgar tongue makes use of the following forms to express the verb to show:

Form	Preterite.	Aorist.	Imperative.
II.	اوري *aura*	يورّي *yoorree*	اوري — اورِ *auree*
III.	ورّي *warra*	يورّي *yuwarree*	ورّي *warree*

The Passive of رأي is: Pret. رُئِي *rui*, Aor. يُرَي *yura*; ex.

رأيته ينام *ra'ait'hoo yenâm*, I have seen that he is asleep.

رأيته مناسب *ra'ait'hoo munâsib*, I have found it proper.

يا تري ايمتي يرجع *yâ tara emta yerga'*, Oh! you will see—*Idiomatic for*, who knows—when he will return!

لا يمكن نراه *lâ yumkin narâ'hoo*, we cannot see it.

ورّيني الطريق *warreenee eṭ-ṭareek*, } show me the way.
اوريني السكة *aureenee es-sikkah*, }

الله يورينا وجهكم بخير *allâh yureenâ wagh'koom bi-khair*, may God let us see your face again in safety!

218. أتي *ata*, he came. Pret. اتي *ata*, اتت *atet*, اتيت *atait*, etc. etc. Aor. يأتي *yatee*, تأتي *tatee*, etc. etc. Imp. إيتِ *eetee*. Part. آتي *âtee*. الجمعة الآتية *el-gum'ah el-âtiyah*, the coming week; من اين تأتيهم الفلوس *min ain tâteehoom el-féloos*, where do they get this money from?

Verbs derived from Quadriliteral Roots.

219. Of the above verbs, there are only two forms in common use, which are conjugated in the following manner:

Form	Pret.	Aor.	Imp.	Part.
I.	سلطن *salṭan*	يسلطن *yusalṭin*	سلطن *salṭin*	مسلطن *musalṭin*
II.	تسلطن *tesalṭan*	يتسلطن *yetesalṭan*	تسلطن *tesalṭan*	متسلطن *mutesalṭin*

Examples.

يبصبص الرجل في عينيه *yubaṣbiṣ er-râgul fee 'ainehee*, the man peers with his eyes.

هذا من ثقله ما يتتعتع *hâza min ṭuḳl'hee mâ yeteta'ta'*, this (circumstance) is not to be shaken on account of its weight.

تتفرقع هذه المادّة *tetefarḳa' hâzee el-mâddah*, this substance makes a cracking noise.

The Vulgar Aorist.

220. With regard to the vulgar form of the aorist, which is formed, as shown in art. 131, by prefixing a ب to the aorist, and in the 1st pers. plur. a م, the following remarks may be offered:

a. Either the *first* syllable of the aorist is accented as in يكتب *yektoob* (I. Form), يكتب *yuktib* (II. Form), in which case neither the ب nor م receive any vowel sound; as,

ايش بتعمل *aish b'tef'al*, what art thou doing?

ايش بينفع *aish b'yenfa'*, what is the good of it?

منكتب *m'nektoob*, we write.

b. Or the *first* syllable of the aorist is unaccented, in which case both the ب and م receive a vowel sound, which before the ي of the 3rd pers. is sometimes (ـِ), and sometimes (ـَ); ex.

ايش بيصير *aish biṣeer*, what is going to happen?
ايش بيضرّ *aish biḍurr*, what harm is there?
ايش بيقول *aish biḳool*, what does he say?
منقول — منلمّ *menḳool, menlumm*, we say, we collect.
ايش بتقولوا فيه *aish betḳooloo feeh*, what do you say to it?
عيني ما بتطسّ *aineyya mâ bet'ṭuss*, my eyes do not see.

In Egypt this vowel sound of the ب in combination with the ا of the 1st pers. sing. is sounded like *â*:

انا ما بشوفش *ana mâ bâshoof'sh*, } I see nothing.
انا ما بطسّش *ana mâ bâṭussish*, }

Exercise 62.

انا ارجع وخري (late) النهار دا — الاب يجي متاخر الليلة دي — كان الملك يستأنس مع الوزراء — نحن في غاية الشوق الي الاستيتاس بك — آنستنا النهار دا — آنسونا هذه الليلة — لا تواخذنا (excuse) — انت غير مواخذ — أبي الي الآن ما جاء — لا بدّ انه يجي في هذه الساعة — جاء عندي الساعة سبعة — ما جاش عندي — انت اين ذهبت — انا طلبتك امس — انا ما جيت لك لان الطين والوحل كان كثير — انت جيت عندي الساعة اربعة — انا جيت بلاد النمسا في سنة الف و ثمانمية و ثلاثة وثمانين — لوكنت اعلم ما كنتش جيت وحدي — اقعد لبين ما اجي — اجي آخذك الساعة اربعة — كان يظن اني ما اجيش — تجيش النهار دا — بالله عليك تجي — لك زمان كثير قاعد في هذه البلاد — يجي سنة — الخياط يجي بعد بكرة — الشتا قريب يجي

Exercise 63.

يعمل بموجب الاوامر التي تجيه من الوزير — من اين يجيهم المعاش (salary) — اريد انكم تجوا سوا لان ان كان تجي انت وحدك هو يغار — قل لهم يجوا ما يخافوش — يجي اربعة اشهر و انا هنا — ما انتاش جاي — من اين جاي — هو جاي من اسكندريا — نخلّي هذا للجمعة الجاية — رأيت ابوي في المنام (sleep) — انا اتيتك ورأيتك عما تنام — هل رأيت أو سمعت مدّة عمرك برجل

مثل هذا — رأيت قليل ناس عارفين كنا زنه — انا ما أري الا بيت واحد — الوجه الذي نراه من القمر هو الذي نراه علي الدوام (continually) ولا نري قط (never) للجهة الاخري — مقدار جرم القمر عند ظهوره يري كانه بمقدار جرم الشمس والنجوم لاتري الا كالنقط اللامعة (bright) لزيادة بعدها عنا نراها صغيرة — ان شاء الله كل حاجة تصير — ما شاء الله كان وما لم يشاء لم يكن — افعل بنا ما شئت — اطلب ما شئت — ان شئت فانا ادلك (direct) علي مكانه (house)

Reading Exercise 4 (*continued*).

وَ آخُذ مَعِي خادِمِين وَ أُحمِلهما كِيسَين
two purses them load and two servants with me I take and

فِيهِما أَلفا دِينار لِلمَهر وَ أُهدِي أَلف دِينار
dinars 1000 I give and for dowry dinars 2000 them in

آخَر حَتّي يعلَموا كِبَر نَفسي وَ صِغَر
smallness and my soul greatness they know so that other

الدُّنيا في عيني ثُمّ أَنصَرِف إِلَي دَارِي فَاذا
when and my house to I retire then my eye in world (of)

جاءَ أَحَدٌ مِن ناحِيَةِ اِمرَأَتي وَهَبتُ لَهُ وَ
and him to I gave my wife (of) side from one came

خَلَعتُ عَلَيهِ وَ اِن جاءَ بِهَدِيَةٍ رَدَدتُها
I gave it back a present with came if and him upon clothed

عَلَيهِ ثُمّ اِنّي آمُرُهُم بِاَصلاحِ
arranging with command them I indeed then him upon

شأني فاذا فعلوا ذلك أمرتهم
them I commanded that they did when and my state

بزفافها وَ اِصلاحِ دَارِي
my house arrange and to go in procession with her

'And I will take with me two slaves, and I will load them with two purses, in which will be 2000 dirhems, for her portion; and I will present 1000 dirhems afterwards, that they may know my generosity and my greatness of soul, and the littleness of the world in my eyes. Then I will return to my house; and if any one shall come on the part of my wife, I will present him and clothe him with a rich dress; and if he comes with a gift, I will give it him back. Then I will give them directions to set in order the things appertaining to my dignity. And when these things are performed, I will give them orders for the marriage night, and for the arrangement of my house.

Exercise 64.

Take these things upstairs to my room, and put them on the table. It is a long time since you were last in Cairo. Yes, I have been away in England, and travelling in Europe. It must be quite two or three years since you were in Egypt. Tell the doorkeeper to take the boy to school, and I will go myself to fetch him in the afternoon. Let us go and see the review (استعراض) of the Egyptian troops before the Khedive in the Abdin Square (ساحة). They march very steadily (مظبوط) now, and appear to be very good soldiers. How many men do you think there are on parade (استعراض)? There are 4 battalions (اورط) of 6 companies (بلوك) each, and every company is about 60 strong, so there are altogether 1440 men on parade.

Story 13.

One night a judge found in a book, that whoever has a small head and a long beard is a fool. The judge, having a small head and a long beard, said to himself, 'I cannot increase the size of my head, but I will shorten my beard.' He sought for the scissors (مقص), but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp, and set fire to it. When the flames reached his hand, he let go his hold (ساب), and the beard was entirely consumed. Thus the judge was overwhelmed with shame (خجل), because it only verified (تحقق) what was written in the book.

Conversation.

أنت تعرف كم عسكري في المدينة و اذا كان كلهم عرب أو معهم ترك *ente ta'rif kam 'askeri fee'l-medeenah wa izâ kân kull'hoom 'arab ow ma'hoom turk*, do you know how many soldiers there are in the town, and whether they are all Arabs, or whether there are any Turks with them?

أنا مش مؤكد طيب ولكن سمعت انه كان ثلاثة آلاف عسكري عرب في المدينة و خمسة مية ترك في القلعة *ana moosh muwakkid ṭieyib walakin sami't ann'hoo kân ṭ'lâṭet elâf 'askeri 'arab fee'l-medeenah wa khams-meeyah turk fee'l-ḳal'ah*, I am not quite sure, but I heard that there were 3000 Arab soldiers in the town, and 500 Turks in the fort.

هل عندهم موّنة و جبخانة كفاية لثلاثة اشهر *hal 'and'hoom maoonah wa gabakhânah kefâyah lee ṭ'lâṭet ash-hur*, have they enough food and ammunition to hold out for three months?

LESSON XXX.

ON PARTICLES.

221. Prepositions, adverbs, conjunctions, and interjections are all treated in Arabic under the common heading of particles, and all but the interjections are each divided into two classes, the Inseparable and the Separable; the first being always directly prefixed, and the other, though not joined, invariably preceding the word which they govern. Most of the particles being either substantives, adjectives, or verbs slightly modified, the same word may belong to more than one of the subdivisions of the particles.

Some of these particles have been already dealt with in Lessons VII, VIII, IX, X, and XI; but they will be repeated in the following lists.

I. ON PREPOSITIONS.

222. All prepositions in Arabic govern the genitive case of the word to which they are prefixed, which is marked with a (ـِ); ex. مِنْ رَجُلٍ *min râgulin*, from a man. They are divided into—

a. Inseparable.

223. The following five are inseparable:

بِ ب *b'*, *bi*, which has (ـِ) for its vowel, and signifies generally *in*, *with*, *together with*, *by* (art. 78); ex.

نصركم الله ببدر *naṣar'koom allâh bi-badr*, God aided you *in* Badr.

أكلت عيش بتمر *akalt 'aish bi-tamr*, I ate bread *together with* dates.

كتبت بقلم *katabt bi-ḳalam*, I wrote *with* a pen.

يحلفوا بالله *yaḥlifoo b'allâh*, they swear *by* God.

تَ *ta* and وَ *wa* are chiefly employed to express swearing; ex. تاللهِ *ta'allâh*, by God! واللهِ *wa'allâh*, by God! وَ *wa*, however, is generally used as a conjunction denoting *and* (art. 47).

لِ ل *l'*, *li* with (ـِ) denotes *to;* ex. لِرَبّ *l'rabb*, *to* a master; الحمدللهِ *el-ḥamd lillâh*, praise be *to* God. With the suffixes it takes (ـَ), with the exception of لِي *lee*, to me (arts. 58, 65). It also signifies *for*, *because*, *on account of;* ex.

تأجّج كربي لِمابه بِنَاظِرَيْهِ *t'aggag kurbee l'muṣâbih b'nâẓiraihee*, my grief was increased *on account of* what had happened to his two eyes.

كَ *k'*, *ka*, like, as, denotes resemblance, and is by some considered as an adverb of comparison (art. 82); ex. كَرَجُل *ka-râgul*, like a man. The word كذا, composed of ك and of the demonstrative ذا, is considered as a noun; ex.

في شهر كذا من سنة كذا *fee shahr kadha min senet kadha*, in *such* a month of *such* a year.

b. Separable.

224. من *min* denotes *from, out of, of* (art. 57). It is used in the sense of *than* to express comparison (art. 111).

الي *ila*, to, until, indicates the end of an action; ex.

جاء الي المدينة *gâ ila el-medeenah*, he came *to* the city.

الي الآن *ila el-ân, until* the present time.

عن *'an*, of, from, signifies *separation from, distance, leaving behind*, etc.; ex.

رميت السهم عن القوس *ramait es-sahm 'an el-ḳous*, I shot the arrow *from* the bow.

مات عن ولد *mât 'an walad*, he died *leaving* a son.

علي *'ala*, on, upon, above (art. 69), denotes superiority as regards *space* or *time*. It also expresses *debt* or *duty* (art. 71), and sometimes means *against*; ex.

أسد مرةً خرج علي ثورين *asad maratan kharag 'ala ṭorain*, a lion once upon-a-time went forth *against* two bulls.

عليك ان تأخذ محمد *'alaik ann tâkhudh muḥamed*, it is your *duty* to take Muhamed.

في *fee*, in, with reference to time or place; ex.

الفلوس في الكيس *el-feloos fee'l-kees*, the money is *in* the purse.

ثلاثة في خمسة *ṭ'lâṭah fee khamsah*, 3 multiplied *by* 5 (idiomatic).

مذ *mudh*, منذ *mundh*, منذ *mundhu* are all equivalent to *since* or *during*; ex.

ما رأيته منذ يوم الجمعة *mâ ra'ait'hoo mundh youm el-gum'ah*, I have not seen him *since* Friday.

ما كلمته مذ الشهر هذا *mâ kellemt'hoo mudh esh-shahr hâza*, I have not spoken to him *during* this month.

حاشا *ḥâsha*, خلا *khala*, عدا *'ada* all denote *exception*; ex.

قتلوا جميعهم عدا ابني *ḳutiloo gamee'hoom 'ada ibnee*, they were all slain *except* my son.

حتّي *ḥatta* signifies *even to, until, as far as;* ex.

حتي مطلع الفجر *ḥatta maṭla' el-fagr, as far as* the place of rising of the dawn.

سافروا حتّي طلعت الشمس *sâfaroo ḥatta ṭala'at esh-shems,* they travelled *until* the sun rose.

اكلت السمكة حتّي راسها *akalt es-samakah ḥatta râs'hâ,* I have eaten the fish *even to* its head.

225. The rest of the prepositions are expressed by nouns in the accusative case, the *tanween* being omitted. The following are those in most common use:

امام *amâm,* before, in front of.
بعد *ba'd,* after.
بين *bain,* between, among.
تحت *taḥt,* beneath, under.
حول *ḥaul,* round, around.
خلف *khalf,* after.
سوي *sowa,* with, together with.
سوي *siwa,* except.
عند *'and,* near, with, in possession of.

عوض *'iwaḍ,* instead of.
غير *ghair,* except.
فوق *fouḳ,* above.
قبل *ḳabl,* before (time).
قدّام *ḳooddâm,* before (place).
مع *ma',* with.
وراء *warâ,* beyond, behind.
وسط *wasaṭ,* among.

Fable 1.

غَزَالٌ و ثَعْلَبٌ

غَزَالٌ مَرَّةً عَطِشَ فَجَاءَ الي عَيْنِ مَاءٍ يَشْرَبَ وَكَانَ المَاءُ في جُبٍّ (well) عَمِيقٍ ثُمَّ انّهُ لمَّارَام عَلَي الطُّلُوعِ لَم يَقْدِر فَنَظَرَهُ الثَّعْلَبُ فَقَال لَهُ يا أَخِي قَد أَسأتَ في فِعلك إذلم تُمَيِّز طُلُوعَك قبْل نُزُولَك

Fable 2.

غزال و أسد

غَزالٌ مَرَّةً مِن خَوْفِهِ مِن الصَّيَّادِينَ أنْهَزَم (fled away) الي مَغَارَةٍ (cave) فَدَخَلَ اِلَيْهِ الاسَدُ فافْتَرَسَهُ (to prey upon) فَقَالَ الغزالُ في نَفْسِهِ الوَيْلُ لي أنا الشَّقِي (unlucky) لانّي هَرَبْتُ مِنَ النَّاسِ وَ وَقَعْتُ في يَدِ مَنْ هُوَ أشَدّ مِنْهُم بِالبأس

Reading Exercise 4 (*continued*).

فَاذاَ جَاءَ وَقْتُ الخَلْوَةِ بِاَمْرَأتِي لَبِسْتُ
I put on with my wife the retirement (of) time came when and

أفْخَرَ ثِيَابِي وَ قَعَدْتُ عَلَي مَرْتَبَةٍ ديباجٍ مُتَكِئًا
reclining (of) silk cushion upon sat and my clothes the best

لا أَلْتَفِتُ يَمِينًا وَلَا شَمَالاً لِوُفُورِ حِلْمِي وَ
and my prudence (of) excess for left nor right turn not

رَزَانَتِي وَ تَكُونُ اِمْرَأتِي قَائِمَةً كَالبَدْرِ فِي
in the moon like standing my wife will be and my gravity

حَلْيِهَا وَ حِلَلِهَا وَ أنَا لَا أَنْظُرُ اِلَيْهَا
to her look not I and her robes and her ornaments

كِبْرًا وَ صَلَفًا حَتّي يَقُولَ جَمِيعُ مَنْ حَضَرَ يَا
oh! present who all says so that pride and for pride

سَيِّدَنَا وَ مَوْلَانَا اِمْرَأتُكَ وَ جَارِيَتُكَ تَعَطَّفْ
be pitiful thy maid and thy wife our lord and our master

عَلَيْهَا فَاِنَّهَا قَائِمَةٌ بَيْنَ يَدَيْكَ
thy two hands between standing for her upon her

'Then when the hour comes for retirement with my bride, I will dress in my most magnificent robes; and I will sit in dignity, reclining upon a silk cushion, not turning to the right or to the left, with grave prudence and majestic wisdom; and there will be my wife standing, like the full moon, in her robes and ornaments, and I will not look upon her, out of pride and haughtiness, so that all those who are present will say, "Oh! our lord and our master, be pitiful towards thy wife and servant, for she is standing before thee.

Exercise 65.

The troops under the command of their Colonel went out of the town, and formed line in the middle of the plain outside. Before they could move towards the mountains, they were attacked on every side by great numbers of the enemy, who rushed upon them with great determination (بعزم قوي). The Turks and the officers with the force fought like lions, until they were all killed, except five or six, who fell into the hands of the enemy. I went into the market to-day to see if I could get any fresh fish, and some good fruit, but nothing had arrived so early from Alexandria. I always send my servant Ibraheem, before I go myself, and if he tells me that there are plenty of nice things there, I drive down in the afternoon, and take him with me. I find it very difficult to get good meat and vegetables (خُضار) here in Cairo, without paying (دفع) a very high price for them. I am quite certain my cook cheats me as much as he can, when I take his account (حساب). I shall dismiss him and get another, only I hate the trouble of changing.

Story 14.

A learned man used to attend a mosque, and preach to the people. One of the congregation wept (بكي) constantly. So one day the preacher said to himself, 'It appears that my words make a great impression on this man's heart, which is the reason of his crying so much.' Others observed thus to the man who wept: 'The learned man's preaching does not make any impression on

our minds; what kind of a heart must you have to be always in tears (دموع)?' He answered, 'I do not weep at his discourse, but I had a favourite (عزيز) goat, of which I was exceedingly fond. When the goat grew old (كبر) he died; now, whenever the learned man speaks and wags his chin (ذقن), the goat comes to my remembrance (أتذكّر), for he had just such a long beard.'

Conversation.

قل للطبّاخ أن يحضر العشا الساعة ثمانية — *ḳul li'ṭ-ṭabbâkh ann yuḥaḍḍir el-'asha es-sâ'ah t'mâniyah*, tell the cook to have dinner ready at eight o'clock.

يا سيدي العشا حاضر — *yâ seedee el-'asha ḥâḍir*, sir, dinner is ready.

فين الشوربة كان لازم تكون علي السفرة قبل ما تعلمنا — *fain esh-shoorbah kân lâzim tekoon 'ala es-sufrah ḳabl mâ ta'limna*, where is the soup; it ought to be on the table before you announce dinner?

هات شوية عيش و بطاطس وخضار و هليون و كرنب و قرنبيط و لفت و جزر و خيار — *hât shwyyet 'aish wa baṭâṭis wa khuḍâr wa halyoon wa kurunb wa ḳarnabeeṭ wa lift wa gazar wa khiyâr*, bring some bread, potatoes, greens, asparagus, cabbage, cauliflowers, turnips, carrots, and cucumbers.

جيب لي طبق و سكين و شوكة و ملعقة نظاف و ملح و خردل و خل و فلفل و فجل و زيت و صلصا و سنامورة و كل الحاجات زي دي — *geeb lee ṭabaḳ wa sakkeen wa shokah wa mal'aḳah nuẓâf wa malḥ wa khardal wa khall wa filfil wa figl wa zait wa ṣalṣa wa sanâmoorah wa kull el-ḥâgât zayy dee*, let me have a clean plate, knife, fork, and spoon; and some salt, mustard, vinegar, radish, pepper, oil, sauce, anchovies, and everything of the sort.

LESSON XXXI.

ON PARTICLES (*continued*).

II. ON ADVERBS.

226. In Arabic all substantives, adjectives, active participles, and infinitives may be employed adverbially by being put in the accusative case absolutely; thus:

داخلاً *dâkhilan*, within (inside).
خارجاً *khârigan*, without (outside).
كثيراً *keteeran*, much.
قليلاً *kaleelan*, little.
معاً *ma'an*, together with.
يوماً *youman*, one day.
ليلاً *lailan*, by night.
نهاراً *nehâran*, by day.
etc.

اتفاقاً *ittifâkan*, by chance.
يميناً *yameenan*, on the right hand.
شمالاً *shimâlan*, on the left hand.
سريعاً *saree'an*, quickly.
رغبةً *raghbatan*, eagerly.
طوعاً *taoo'an*, willingly.
كرهاً *karahan*, with aversion.
أبداً *abadan*, eternally.
etc.

227. The following list comprises the most common adverbs in the Arabic language:

إلّا *illa* (from إن *in* and لا *lâ*), if not, except; ex.

لا حولَ و لا قوّةَ الا بالله *lâ haula wa lâ kuwata illa bi'llâh*, there is no power and no strength *except* in God.

اين *ain*, where; من اين *min ain*, whence; الي اين *ila ain*, whither; اينما *ainma*, wheresoever.

بعد *ba'd*, after, afterwards, behind; من بعد *min ba'd*, hereafter.

بين *bain*, between; بينما *bainma*, whilst, in the meantime.

ثمّ *tumm*, then, afterwards.

حيث *hait*, where, wheresoever; من حيث *min hait*, whence; الي حيث *ila hait*, whither; حيثما *haituma*, wheresoever.

ربما *rubbama*, perhaps, sometimes.

غير *ghair*, except, besides.

فقط *fakat*, only, solely, from ف and قط.

قبلاً *ḳablan* and قبل *ḳabl*, before, prior to.

قطّ *ḳaṭ*, at any time, never. This is only used with a negative, and with a verb in the preterite; ex. ما رايته قطّ *mâ râeet'hoo ḳaṭ*, I never saw him.

كأن *ka-ann*, as if (from ك and ان).

كذا *ka-dha*, thus, so (from ك and ذا).

كما *ka-mâ*, as, and كأنما *ka-annmâ*, as if, according to.

كلّا *kalla*, not at all, assuredly not (in reply to a question).

كلّما *kullmâ*, every time that, as often as.

كم *kâm*, how much? how many?

كيف *kaif*, wherefore? how? كيفما *kaifmâ*, anyhow, however.

لا *lâ*, no, not, not at all, is not. A negation applied to a future action or event. لابدّ *lâbudd*, necessarily; لاجرم *lâgaram*, undoubtedly.

لم *lam*, no, not, applied absolutely.

لِمَ *lima*, why; لمّا *lamma*, when.

لولا *laulâ* or لوما *laumâ*, unless (from لو *lau*, if, and the negative particles لا and ما).

ما *mâ*, no, not, whilst.

متي *mata*, when; متي ما *mata mâ*, whenever.

مع *ma'* or معاً *ma'an*, with, together *or* along with.

وحد *waḥd* always requires an affixed pronoun, ex.

وحده *waḥd'hoo*, he alone.

وحدها *waḥd'hâ*, she alone.

III. ON CONJUNCTIONS.

228. The following list gives a few of those in most common use:

إلّا *illa*, if not.

أم *am* is used in the second member of an interrogative sentence or proposition beginning with أ, ex.

أقلت هذا أم لا *â-ḳult hâza am lâ*, hast thou said this *or* not?

أمّا *amma*, but, however, nevertheless, notwithstanding, used at the beginning of a clause or sentence.

أن *an*, أنّ *ann*, that, is used with both aorist and preterite; ex. اريد ان اكتب *ureed an aktoob*, I wish *that* I may write; عجبت ان كتبت *'agabt an katabt*, I wonder *that* thou hast written.

ف *fa*. This is an *inseparable* conjunction, and corresponds generally to *and;* but it may also be translated *now*, *for*, *so then*, *therefore*, etc.

أو *ow*, or, or else, unless, until.

كأن *ka-ann*, as if, even as, just as.

لكن *lakin*, but.

لو *lau*, if, although; لولا *laulá*, if not, etc.

و *wa* is also an *inseparable* conjunction, corresponding to our connective *and*.

IV. ON INTERJECTIONS.

229. آخ *ákh* expressive of pain, like ah! oh! alas! etc.

أُفّ *uff* expressive of aversion or disgust, like our faugh! fie! ugh! etc.

آه *ah* expressive of sorrow, like alas! woe! etc.

وا *wa*, ah! alas!

ويل *wail*, alas! woe! ex. ويل له *wail l'hoo*, woe to him! ويلك *wailak*, woe to thee! يا ويلي *yá wailee*, woe to me!

يا *yá* corresponds to our interjection O used in calling or addressing.

Fable 8.

أرانب و ثعالب

النُسُورُ (vultures) مَرَّةً وَقَعَ بَيْنَهُمْ وَ بَيْنَ ٱلارانِبِ حَرْبٌ فَمَضي (departed) ٱلارانِبُ إِلَي الثَّعالِبِ يَسُومُونَ (demanding) مِنْهُم لِلحَلْفَ (alliance) وَالمُعاضَدَة عَلَي النسُورِ فقالوا لَهُمْ لَولا عَرَفْنَا كُمْ وَ نَعْلَم لمن تُحارِبونَ لَفَعَلْنَا ذَلِكَ

Fable 4.

إِمْرَأَةٌ وَ دُجاجَةٌ (hen)

إِمْرَأَةٌ كَانَ لَها دُجاجَة تَبِيضُ فِي كُلِّ يَوْمٍ بَيْضَةً فِضَّةً فَقالَتِ الإِمْرَأَةُ فِي نَفْسِها
إِن أَنا كَثَّرْتُ عَلَفَها تَبِيضُ فِي كُلِّ يَوْمٍ بَيْضَتَيْنِ فَلَمَّا كَثَّرَت عَلَفَها اَنْشَقَّتِ
حَوْصَلَتُها (belly) فَماتَت

Reading Exercise 4 (*continued*).

أَنْعِمُ عَلَيْهَا بِنَظْرَةٍ فَقَد أَضَرَّ بِهَا
to her it gave pain for by a look upon her show favour

القِيَامُ ثُمَّ يُقَبِّلُونَ الأَرْضَ قُدَّامِي مِرَارًا
several times before me the ground they kiss then standing

فَعِنْدَ ذَلِكَ أَرْفَعُ رَأْسِي وَ أَنْظُرُ إِلَيْهَا نَظْرَةً
a look upon her look and my head I raise that and at

وَاحِدَةً ثُمَّ أُطْرِقُ بِرَأْسِي إِلَي الأَرْضِ فَيَمْضُونَ بِهَا
with her they go and the earth to my head I turn then one

إِلَي حُجْرَتِهَا فَأَقُومُ أَنَا وَ أُغَيِّرُ قُماشِي ثُمَّ أَلْبَسُ
put on then my clothes change and I I rise so her room to

أَحْسَنَ مِنهَا فَإذَا جَاءَتِ المَرَّةَ الثَّانِيَةَ
the second time she came and then than they better

بِالخِلْعَةِ الثَّانِيَةِ لَا أَنْظُرُ إِلَيْها حَتَّي يَقُومُوا
they stand until to her I look not the second with the robe

بَيْنَ يَدَيَّ وَ يَسْأَلُونِي عِدَّةَ مِرَارٍ
times several ask me and my two hands between

'"Favour her with a look; standing is indeed painful to her;" and they will kiss the ground before me several times. Then I will raise my head and look upon her with a single glance, and then turn my eyes to the ground. They will then retire with her to her chamber, and I will also rise up, and I will change my clothes. Then I will dress more handsomely; and when she comes a second time in second robes I will not look on her till they stand before me, and entreat me several times as before.

Exercise 66.

When we arrived at Suakin, the town was nearly surrounded by the rebels, but before we could land they withdrew in the direction of the hills. At first we had no cavalry, therefore we could not pursue (عقب — لحق — تبع) them, and in consequence they returned during the night and attacked our outposts (اوائل العسكر). In the morning, after the troops landed, the general ordered a small party of mounted infantry to push across the causeway, which separates the island from the mainland, and reconnoitre (على شان الاستكشاف). Although they went out a good way inland, they returned without having seen the enemy. However we learned from our spies that the greater portion of Osman Digna's force was camped at the foot of the hills, and that he had no intention of making his submission (خضع).

Story 15.

A horseman went to a city, and hearing that there were many thieves in the place, said to his groom at night, 'Do you sleep, and I will keep watch (خفر), for I cannot rely (اعتمد) on you.' The groom answered, 'Alas! my lord, what words are these? I cannot consent to be asleep and my master awake (صاحي).' In short, the master went to sleep, and three hours afterwards awoke, when he called out (نادي) to the groom, 'What are you doing?' He answered, 'I am meditating how God has spread (مدّ — بسط) the earth upon the water.' The master said, 'I am afraid lest the thieves come and you know nothing of it.' He replied, 'O, my lord! rest satisfied, I am on the watch.' The

horseman went to sleep again, and awaking at midnight, he called out, 'Holloa, groom! what are you doing?' He answered, 'I am considering how God has supported (أسند) the sky without pillars (عواميد).' He replied, 'I am afraid that amidst your meditations the thieves will carry away the horse.' He replied, 'O, my lord! I am awake; how can the thieves come?' The cavalier again went to sleep, and an hour of the night remaining, he awoke, and asked the groom what he was doing. He replied, 'I am considering, since the thieves have stolen (سرق) the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir.'

Conversation (*continued*).

هل يوجد مقدار كبير من اللحم والسمك والفاكهة والخضار في السوق دي الوقت

hal yugad miḳdâr kabeer min el-laḥm wa's-samak wa'l-fâkhah wa'l-khuḍâr fee's-sooḳ dil-waḳt, is there a good supply of meat, fish, fruit, and vegetables in the market now?

أيوه يا ست لحم البقر والضاني ولحم العجل كله طيب والسمك الجديد (طازة) يجي كل يوم ببابور السكة من الاسكندرية

aiwah yâ sitt laḥm el-baḳar wa'ḍ-ḍânee wa laḥm el-'igl kull'hoo ṭieyib wa's-samak el-gadeed (*ṭâzah*) *yeges kull youm b'bâboor es-sikkah min el-iskandariyah*, yes, ma'am, the beef, mutton, and veal are all good, and fresh fish comes every day by rail from Alexandria.

الخضار قليلة دي الوقت ولكن العنب والكمثري والتفاح والتين والبطيخ والبرقوق والبردقان والمشمش والرمان هي رخيصة جداً

el-khuḍâr ḳaleelah dil-waḳt walakin el-'enab wa'l-kummiṭra wa't-tuffâḥ wa't-teen wa'l-baṭṭeekh wa'l-barḳooḳ wa'l-burduḳân wa'l-mishmish wa'r-rummân hiyeh rakheeṣah giddan, vegetables are rather scarce just now; but grapes, pears, apples, figs, melons, plums, oranges, apricots, and pomegranates are very cheap.

LESSON XXXII.

SYNTAX.

230. On the nominative case of the noun.

The *nominative case* is chiefly used in Arabic to express—

1. المُبْتَدا *el-mubtadâ*, the subject.

2. الخَبَر *el-khabar*, the predicate.

Ex. زَيْدٌ كاتِبٌ *zaidun kâtibun*, Zaid (is) writing; where زَيْدٌ *zaidun* is the subject, and كاتِبٌ *kâtibun* the predicate.

3. الفاعِل *el-fâ'il*, the agent or doer, as ضَرَبَ زَيْدٌ *ḍaraba zaidun*, Zaid beat.

4. نائِبُ الفاعِل *nâ'ib-ul-fâ'il*, the substitute of the agent, i. e. the subject of a passive verb.

Ex. ضُرِبَ زَيْدٌ *ḍuriba zaidun*, Zaid was beaten.

5. المُنادَي *el-munâda*, the vocative, as يا زَيْدُ *yâ zaidu*, O Zaid!

231. On the oblique case.

When two nouns follow each other, the second being in the oblique (i. e. genitive, dative, ablative) case, the latter is marked by a (ـِ), as كِتابُ الرَّجُلِ *kitâb-ur-râguli*, the book of the man; or by (ـٍ) if the noun is indefinite, as كِتابُ رَجُلٍ *kitâbu-râgulin*, the book of a man.

232. The noun preceding an oblique case never admits the *tanween*, being considered to be definite, even though written without the article; thus, in the examples above, we have كِتابُ *kitâbu*, not كِتابٌ *kitâbun*.

233. The use of the oblique case in Arabic is very defective; for an adjective placed after it may be referred either to it, or to the preceding substantive. Thus in the expression كتاب الرجل العظيم *kitâb er-râgul el-'aẓeem*, the word العظيم *el-'aẓeem* may be taken as

qualifying either كتاب or الرجل. Hence, the modern Arabs, in their vulgar conversation, remove the ambiguity by inserting the word بتاع or متاع (art. 63), meaning *property*. Thus الكتاب العظيم بتاع الرجل *el-kitâb el-'azeem b'tâ' er-râgul*, the excellent book, the property of the man; الكتاب بتاع الرجل العظيم *el-kitâb b'tâ' er-râgul el-'azeem*, the book, the property of the excellent man.

The above ambiguity arises from the omission of the last vowels in the pronunciation, as is usually done. Otherwise the expressions كِتابُ الرَّجُلِ العظيمُ *kitâb ur-râguli el-'azeemu* and كِتابُ الرَّجُلِ العَظيمِ *kitâb ur-râguli el-'azeemi* are sufficiently explicit.

234. On the accusative case.

The following examples will exemplify the uses of the *accusative case:*

1. المَفْعُول المُطْلَق *el-maf'ool el-mutlak*, the absolute accusative, as ضَرَبْتُ ضَرْبًا *darabtu darban*, I beat *beating;* where ضَرْبًا is the accusative of the verbal noun, and is equivalent to an adverb giving force to the expression. This abverbial accusative is applicable to the agent or subject, not to the object affected by the action.

2. المَفْعُول بِهِ *el-maf'ool b'hee*, the object of the action, as ضَرَبْتُ زَيْدًا *darabtu zaidan*, I beat *Zaid.*

3. المَفْعُول فِيهِ *el-maf'ool fee'hee*, the time or place in which anything is done:

Ex. سِرتُ يَوْمًا *sirtu youman*, I travelled *one day.*

4. المَفْعُول لَهُ *el-maf'ool l'hoo*, the object for which the action is performed:

Ex. ضَرَبْتُ زَيْدًا تأديبًا لَهُ *darabtu zaidan ta'deeban l'hoo*, I have beaten Zaid *to give instruction to him.*

5. المَفْعُول مَعَهُ *el-maf'ool ma'hoo*, the person or thing in whose company the action was performed:

Ex. أَسْتَوِي الماءُ والخَشَبَةَ *astawa el-mâ'u w'al-khashabah*, the water was level *with the wood.*

In such cases وَ *wa*, and, has the signification of مَعَ *ma'a*, with.

235. The *accusative case* is also used to express the following:

6. المُنادَي *el-munâda*, the vocative, as يَا زَيْدُ بن عَمْرٍ *yâ zaidu ibna-'amrin*, O Zaid, *son* of Amr!

Note—This only refers to a word in the vocative which governs a succeeding word in the construction, as in the examples given, بِنْ *bn*, son of, governs عمر in the oblique case; or to a vocative in which an absent person is addressed.

7. المُسْتَثْنَي *el-mustatna*, the accusative of exception:

Ex. قامَ القَوْمُ إلاَّ زَيْدًا *kâma el-koumu illa zaidan*, the people rose *except Zaid.*

8. الحال *el-hâl*, the state or condition:

Ex. جاءَ زَيْدٌ راكِبًا *gâ' zaidun râkiban*, Zaid came riding.

9. التَّمييز *et-tamyeez*, the accusative of specification:

Ex. طابَ زَيْدٌ نَفْسًا *tâba zaidun nafsan*, Zaid's soul was cheerful, i.e. Zaid was cheerful as to the soul.

10. الكِنايَة *el-kinâyah*, the accusative of possession:

Ex. كَمْ لِي عَبْدًا *kam lee 'abdan, how many servants* have I? عِنْدي كَذا دِرْهَمًا *'andee kadha dirheman, I have such and such* dirhems.

11. العَدَد *el-'adad*, the accusative of number:

Ex. رَأَيْتُ أحَدَ عَشَرَ رَجُلاً *râaitu ahad 'ashera râgulan*, I saw *eleven men.*

12. التَّحْذِير *et-tahdheer*, the accusative of cautioning:

Ex. إيَّاكَ الأسَدَ *iyyâka el-asada*, take care of *the lion.*

236. There are several verbs signifying *to be, to continue*, etc., with an additional inherent sense relating to time or place, which require the adverbial accusative after them, as the following:

1. كَانَ *kâna*, as كَانَ زَيْدٌ قَائِمًا *kâna zaidun ḳâ'iman*, Zaid was standing.

2. أَمْسَى *amsa*, as أَمْسَى زَيْدٌ بَاكِيًا *amsa zaidun bâkiyan*, Zaid was crying in the evening.

3. أَصْبَحَ *aṣbaḥa*, as أَصْبَحَ زَيْدٌ ضَاحِكًا *aṣbaḥa zaidun ḍaḥikan*, Zaid was laughing in the morning.

4. أَضْحَى *aḍḥa*, as أَضْحَى زَيْدٌ جَائِعًا *aḍḥa zaidun gâ'i'an*, Zaid was hungry at noon.

5. ظَلَّ *ẓalla*, as ظَلَّ زَيْدٌ تَعِبًا *ẓalla zaidun ta'iban*, Zaid was fatigued at night.

6. بَاتَ *bâta*, as بَاتَ زَيْدٌ نَادِمًا *bâta zaidun nâdiman*, Zaid passed the night repenting.

7. لَيْسَ *laisa*, as لَيْسَ زَيْدٌ جَاهِلًا *laisa zaidun gâhilan*, Zaid is not ignorant.

8. صَارَ *ṣâra*, as صَارَ زَيْدٌ عَالِمًا *ṣâra zaidun 'âliman*, Zaid was knowing.

9. مَا زَالَ *mâ zâla*, as مَا زَالَ زَيْدٌ سَاهِرًا *mâ zâla zaidun sâhiran*, Zaid was (relaxed not) watching.

10. مَا إِنْفَكَّ *mâ infakka*, as مَا إِنْفَكَّ زَيْدٌ خَاطِبًا *mâ infakka zaidun khâṭiban*, Zaid continued (moved not from) preaching.

11. مَا فَتِئَ *mâ fati'a*, as مَا فَتِئَ زَيْدٌ قَارِئًا *mâ fati'a zaidun ḳâri'yan*, Zaid continued (ceased not) reading.

12. مَا بَرِحَ *mâ bariḥa*, as مَا بَرِحَ زَيْدٌ مَاشِيًا *mâ bariḥa zaidun mâshiyan*, Zaid continued (failed not) walking.

13. مَا دَامَ *mâ dâma*, as تَعَلَّمْ مَا دَامَ الْعِلْمُ مُمْكِنًا *t'allam mâ dâma el-'ilmu mumkinan*, learn as long as learning is possible.

In nos. 2–6 of the preceding examples the verbs are of a peculiar kind, based upon nouns, as the verbs *to winter*, *to house*, etc.

In nos. 9–12 the ما is simply the particle *not;* in 13 it is the adverb *how* taken in the sense of *how long* in connexion with the verb دَامَ *dâma,* to last.

237. There are several particles which have a similar effect, but which make the subject only take the accusative form, while the predicate remains in the nominative, as follows:

إِنَّ *inna,* as إِنَّ زَيْدًا قَائِمٌ *inna zaidan ḳâ'imun,* truly Zaid (is) standing.

كَأَنَّ *ka'anna,* as كَأَنَّ زَيْدًا أَسَدٌ *ka'anna zaidan asadun,* Zaid (is) as a lion (lit. as if Zaid a lion).

لَكِنَّ *lakinna,* as قَامَ النَّاسُ لَكِنَّ زَيْدًا جَالِسٌ *ḳâma en-nâsu lakinna zaidan gâlisun,* the people stood up, but Zaid (is) sitting.

لَيْتَ *laita,* as لَيْتَ زَيْدًا حَاضِرٌ *laita zaidan ḥâḍirun,* O that Zaid (were) present!

لَعَلَّ *la'alla,* as لَعَلَّ زَيْدًا قَادِمٌ *la'alla zaidan ḳâdimun,* perhaps Zaid (is) approaching.

Fable 5.

صَبِيٌّ (boy)

صَبِيٌّ مَرَّةً رَمَي نَفْسَهُ فِي نَهْرِ مَاءٍ وَلَمْ يَكُنْ يَعْرِفُ يَسْبَحُ (swim) فَأَشْرَفَ عَلَي الغَرَقِ (on the point) فَاسْتَعَانَ بِرَجُلٍ عَابِرٍ (passing) فِي الطَّرِيقِ فَأَقْبَلَ إِلَيْهِ وَ جَعَلَ يَلُومَهُ عَلَي نِزُولِهِ إِلَي النَّهرِ فَقَالَ لَهُ الصَّبِيّ يا هَذَا خَلِّصْنِي أَوَّلاً مِن المَوْتِ وَ بَعْدَ ذَلِكَ لُومْنِي

Fable 6.

حَدَّادٌ (blacksmith) وَكَلْبٌ

حَدَّادٌ كَانَ لَهُ كَلْبٌ وَكَانَ لَا يَزَالُ نَائِماً مَا دَامَ الحَدَّادُ يَعْمَلُ شُغْلاً فَإِذَا رَفَعَ
العَمَلَ وَجَلَسَ هُوَ وَأَصْحَابُهُ لِيَأْكُلُوا عَيْشاً إِسْتَيْقَظَ الكَلْبُ فَقَالَ الحَدَّادُ يَا كَلْبَ
السُّوءِ لِأَيِّ سَبَبٍ صَوْتُ المِرْزَبَاتِ الَّتِي يُزَعْزِعُ الأَرْضَ لَا يُيَقِّظُكَ وَصَوْتُ المَضْغِ
الخَفِيِّ إِذَا أَنْتَ سَمِعْتَهُ اسْتَيْقَظْتَ

Reading Exercise 4 (*continued*).

فَانْظُرُ إِلَيْهَا بِطَرْفِ عَيْنِي ثُمَّ أُطْرِقُ
bend (my eyes) then my eye (of) with corner on her I look so

إِلِي الأَرْضِ وَ لَا أَزَالُ كَذَلِكَ حَتَّي تَتِمَّ
was finished till like this desist not and the earth to

جَلْوَتُهَا ثُمَّ أَنِّي آمُرُ بَعْضَ الخُدَّامِ ان يُقَدِّمُوا
they bring that servants some I command then her decoration

كِيساً فِيهِ خَمْسُمِائَةَ دِينَارٍ فَأَدْفَعُهُ إِلِيَ المَوَاشِطِ ثُمَّ
then tire-woman to and I give it dinars 500 it in purse

آمُرُهُمْ أَن يُخَلُّونِي بِهَا فَإِذَا
and when with her they leave me alone that I command them

دَخَلُوا بِهَا أَنْظُرُ إِلَيْهَا وَ أَنَامُ إِلِي جَانِبِهَا.
her side at sleep and on her I look with her they entered

وَ لَا أُكَلِّمُهَا حَتَّي يُقَالُ عَنِّي إِنَّ

that of me it shall be said so that speak to her not and

نَفْسِي كَبِيرَةٌ فَتَجِي أُمُّهَا تُقَبِّلُ يَدِي

my hand kiss and her mother will come and great my soul

وَ تَقُولُ يَا سَيِّدِي أُنْظُرْ إِلِي جَارِيَتِكَ فَإِنَّهَا تَشْتَهِي

wishes for she thy maid to look my master O say and

قُرْبَكَ وَ أُجْبُرْ خَاطِرَهَا فَلَا أَرُدُّ

I give back and not her mind recover and thee approaching

عَلَيْهَا جَوَاباً

answer to her

'Then I will look at her out of the corner of my eye; after which I will bend my eyes upon the ground, and I will not desist thus till her decoration is completed. Then I will order some of the servants to bring a purse with 500 dinars, and I will give it to the tire-woman; then I will order them to leave me alone with her. And when they have brought her in, then I will look at her, and I will sleep by her side, and not speak to her; so that mention will be made of me, as to the haughtiness of my mind, and her mother will come and will kiss my hand, and say, "O, my lord! look upon your servant, as she wishes to approach you, and recover her spirits;" but I will not give her any answer.

Exercise 67.

Under these circumstances it was necessary to attack him wherever we could find him. Accordingly on the following day the force moved out to an entrenched camp which had been thrown up some time before by the Egyptians. Here a halt was

made for the night, during which the rebels kept up a heavy, but innocuous fire on our bivouacs (عرضينا). At dawn on the following day an advance was made against the enemy's position. The rebels made furious attacks upon the troops, and at one time succeeded in breaking the first square. But our men rallying with extraordinary rapidity again attacked the enemy, who were driven back over the ravine with immense slaughter, and their camp taken and burnt.

Story 16.

A certain man went to a dervish, and proposed three questions: First, 'Why do they say that God is omnipresent? I do not see him in any place; show me where he is.' Second, 'Why is man punished (عاقب) for crimes (ذنوب), since whatever he does proceeds from God? Man has no free will (حرية), for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good.' Third, 'How can God punish Satan (شيطان) in hell-fire (جهنم), since he is formed of that element (عنصر); and what impression can fire make on itself?' The dervish took up a large clod (طوبة) of earth, and struck him on the head with it. The man went to the *mudir* and said, 'I proposed three questions to such a dervish, who flung a clod of earth at me.' The *mudir* having sent for the dervish, asked, 'Why did you throw a clod of earth at this man's head, instead of answering his questions?' The dervish replied, 'The clod of earth was an answer to his speech; he says he has a pain in his head; let him show the pain, then I will make God visible to him; and why does he make a complaint (تشكي) to you against me? whatever I did was the act of God; I did not strike him without the will of God; what power do I possess? and as he is formed of earth, how can he suffer pain from that element?' The man was confounded, and the *mudir* highly pleased with the dervish's answer.

Conversation (*concluded*).

أنا عائز تجيب لي بكرة ديك رومي (دندي) و نصف دزينة حمام و كتف ضاني *ana 'âeez tegeeb lee bukrah deek roomee (dinde) wa nusf doozeenah ḥamâm wa kitf ḍânee*, to-morrow I want you to bring me a turkey, half-a-dozen pigeons, and a shoulder of mutton.

نحن عائزين (رايحين) نتعشّي في الاهرام و علي شان ده لازم تشيع كل الحاجة في الوقت تمام *naḥn 'âeezeen (râiḥeen) net'ashsha fee'l-ahrâm wa 'ala shân dah lâzim teshiya' kull el-ḥâgah fi'l-wakt tamâm*, we shall dine at the Pyramids, so take care to send off everything in time.

روح انت دي الوقت ليلة سعيدة *rooḥ ente dil-wakt lailah sa'eedah*, you can go now. Good night.

LESSON XXXIII.

AGREEMENT OF THE VERB WITH THE SUBJECT.

238. The verb can be placed either before or after the subject.

a. The verb placed after the subject:

1st. If the subject is in the singular, then the verb agrees with it in number and gender; ex.

أَلْمُعَلِّمُ يُعَلِّمُهُ *el-mu'allimu yu'allim'hoo*, the teacher teaches him.

البِنْتُ تَكْتُبُ أَحْسَنَ مِنْكَ *el-bintu tektoobu aḥsana minka*, the girl writes better than you.

2nd. If the subject is a *broken plural* or a *regular feminine plural*, then the following verb is placed in the *feminine singular;* ex.

المَعَادِنُ تُوجَدُ مَدْفُونَةً في الأَرْضِ *el-ma'âdinu toogadu madfoonatan fee'l-arḍi,* the metals are found buried in the earth.

النَّبَاتَاتُ لا تَنْمُو إلاَّ بِالْهَوَاء *en-nebâtâtu lâ tenmoo illa bi'l-howâ,* plants only grow in the open air.

b. The verb placed before the subject:

1st. If the subject is in the *masculine singular*, then the verb is also in the *masculine singular;* as,

قَالَ الرَّجُلُ *ḳâla er-râgulu,* the man said.

2nd. If the subject is in the *feminine singular*, then the verb also is generally in the *feminine singular*, but sometimes, however, in the *masculine singular;* ex.

تَكَامَلَتِ السَّنَةُ *takâmalati-ès-senatu,* the year had drawn to a close.

مَسَكَتْنِي البَرْدِيَّةُ *masaketnee-'l-bardiyyetu,* the ague has seized me.

كَانَ مَضَى سَنَةٌ *kâna maḍa senatun,* a year had passed.

يَجِي سَنَةٌ *yegee senatun,* it is a year ago.

3rd. If the subject is a *regular masculine plural*, then the verb is in the *masculine singular;* ex.

خَرَجَ الحَيَّاكُونَ إِلي السُّوقِ *kharaga el-ḥayyâkoona ila es-sooḳi,* the weavers came out into the market.

فلمَّا إِسْتَوْلَي الحَمَّالُونَ عَلَي البَيْتِ *f'lamma istaula el-ḥammâloona 'ala'l-baiti,* and when the porters had made themselves masters of the house.

4th. If the subject is a *regular feminine plural*, then the verb is generally in the *feminine singular;* but sometimes also in the *masculine;* thus,

وَ الشَّمْسُ يُرَي فيها فَسَحَاتٌ مُسَوَّدَةٌ *wa esh-shemsu yura feehâ fasa'ḥâtun musawwadetun,* and black spots are seen in the sun.

5th. If the subject is a *broken masculine plural*, then the verb is in either the *masculine* or *feminine singular;* ex.

إِنْصَرَفَ النَّاسُ إِلي بُيُوتِهِمْ *inṣarafa en-nâsu ila buyoot'him*, the people went home.

قَامَ النَّاسُ يَطْلُبُوا الْغَزَلَ *ḳâma en-nâsu yaṭluboo el-ghazla*, the people arose to look for flax.

فَذَهَبَ هُؤُلاءِ الشُّيُوخِ إِلي القَرْيَةِ *fa-dhahaba haulâi esh-shuyookhi ila'l-ḳaryetee*, and these old men went to the village.

الجِبْسُ يَصِيرُ مِنْهُ القَوالِبُ *el-gibsu yaṣeeru min'hoo el-ḳawâlibu*, out of gypsum are made models.

وَ كَانَ قَدْ مَضَي عَشْرَةُ شُهُورٍ *wa kâna ḳad maḍa 'asharetu shuhoor*, and already ten months had passed.

تُعْمَلُ مِنهُ الاوَانِي الصِّينِي *tu'mal min'hoo el-awânee eṣ-ṣeenee*, porcelain vessels are made out of it.

كَانَتِ الطُّيورُ تَقَعُ مِن الاشْجَارِ *kâneti eṭ-ṭuyooru taḳa'u min el-ashgâri*, the birds fell down from the trees.

6th. If the subject is a *broken feminine plural*, then the verb is generally in the *feminine singular;* ex.

ضَرَبوا وَ غَنُّوا حَتّي طَابَتْ نُفُوسُهم *ḍaraboo wa ghannoo ḥatta ṭâbat nufoos'hoom*, they played and sang until their hearts rejoiced.

239. It should, however, be remarked that in the vulgar tongue, whether the subject precedes or follows the verb, the latter is used in the *plural* when the subject is in the *plural*, particularly when the subject represents sensate beings; ex.

الأَوْلادُ تَصَايَحوا *el-awlâd taṣâ'iḥoo*, the children cried out.

العَسَاكِر حَطّوا قُصاد القَلْعَة *el-'asâkir ḥaṭṭoo ḳooṣâd el-ḳal'ah*, the soldiers encamped before the fort.

إِلتَقُوا الاورَاق دول بَعْد مَوْتِه *iltaḳoo el-awrâḳ doul ba'd maut'hee*, these papers were found after his death.

240. If the subject is a *collective* noun, or gives a collective signification by means of the words كل *kull*, جميع *games'*, all, the whole, placed before it, then the verb can be either in the *feminine* or *masculine singular*, or in the *plural*, and in the latter particularly when the subject denotes a sensate being; ex.

الغُفَرا تَقَدَّمَتْ عَلَي العَدُوِّ *el-ghufara takaddamet 'ala'l-'adoowi*, the garrison has marched against the enemy.

العَدُوّ وَضَعَ قَنْطَرَةً (جِسْرًا) عَلَي النَّهْرِ *el-'adoo wada'a kantaratan 'ala en-nahri*, the enemy threw a bridge over the river.

العَسْكَرُ قَامُوا وَ عَصَوْا وَ آمْتَنَعُوا عَن طَاعَةِ رُوسَائِهِم *el-'askaru kâmoo wa 'asaoo wa imtana'oo 'an tâ'eti roosâ'him*, the soldiers rose and mutinied, and refused to obey their officers.

كُلّ النَّاسِ اجْتَمَعَت حَوْلَهُ *kullu en-nâsi igtama'et houl'hoo*, everybody assembled round him.

كُلّ النُّدَمَاءِ شَرِبُوا عَلَي صِحَّةِ صَاحِبِ البَيْتِ *kullu en-nudamâ shariboo 'ala sahheti sâhib el-baiti*, all the guests drank to the health of the master of the house.

Fable 7.

أَسَد وَ ثَوْرَانِ

أَسَدٌ مَرَّةً خَرَجَ عَلَي ثَوْرَيْنِ ــ فَاْجتَمَعَا جَمِيعاً وَكَانَا يَنْطَحَانِهِ (butted) بِقُرُونِهِمَا ــ وَلَا يُمَكِّنَاهُ مِن الدُّخُولِ بَيْنَهُمَا ــ فَانْفَرَدَ (was alone) بِأَحَدْهُمَا وَ خَدَعَهُ (deceived) وَ وَعَدَهُ بِأَنْ لَا يُعارِضُهُما (oppose) انْ تَخَلَّي (separated) عَنْ صَاحِبِهِ ــ فلما أفْتَرَقَا أفترسْهما (throttled) جَمِيعاً

Fable 8.

ذِئَابٌ (wolves)

ذِئَابٌ أَصَابُوا (found) جُلُودَ بَقَرٍ فِي جَوْرَةٍ (pool) مَاءٍ تُبَلّ (soaking) — وَ لَيْسَ عِنْدَها أَحَدٌ — فاتّفَقُوا (agreed) كلهُم جَمِيعاً عَلَي أَنّهُمْ يَشْرَبُونَ الماء كُلّهُ حتّي يَصِلُوا لِلْجُلُودِ ويأكُلُونَ — فَمِن كثْرَةِ مَاشَرِبُوا مِن الماءِ انْفَلَقُوا (burst) كلهُم وَ ماتُوا وَلم يَصِلوا الي الجُلُود

Reading Exercise 4 (*concluded*).

فَاذَا رَأَتْ ذَلِكَ مِنِّي تَقُوم فَتَبُوس
and she will kiss she will stand from me that she saw so when

رِجْلِي مِرارًا وَ تَقُول يا سَيِّدي إِبنتي
my daughter my master O say and several times my foot

صَبِيَّة وَ ما رأت رَجُلاً فَاذا رأت مِنْكَ ذَلِكَ
that thee from she saw and if man saw not and young girl

الانْقِبَاض يَنكَسِرْ قَلْبَهَا فَمِلْ اليها وَ كَلِّمها
speak to her and to her so bend her heart will break frown

وَ طَيِّب قَلْبَها وَ خاطِرْها ثُمَّ تُعْطِيها
will give her then her mind and her heart soothe and

أُمّها قَدَحًا فيهِ شَرابٌ وَ تَقُول لَها إِحْلِفِي
conjure to her will say and wine in it cup her mother

عَلَي سَيِّدِك واسْقيه فَاذِا جَآتْنِي

to me she came and when give him to drink my lord upon

اتْرُكُها قائمةً بَيْن يَدَيّ وَ أنا مُتَّكِي

reclining I and my two hands between standing I leave her

لاَ انْظُر اليها مِنْ كِبْر نَفْسي حَتّي تَقُول

she says until of my soul pride from to her look not

إِنّي عَزِيز وَ نَفْسي عزيزة وَ أُخَلّيها

I leave her and powerful my mind and powerful that I

قائمةً بَيْن يَدَيّ لِتذُوق طَعْم

taste that she may taste my two hands between standing

الهوَان وَ تَعلَم إِني سُلطان فَتَقُول لي

to me and she says Sultan that I know and subjection (of)

يا سَيِّدي بِحَقّ اللهِ علَيْك لاَ تردّ

give back not upon thee of God by truth my lord O

القَدح مِنْ يَدي وَ أنا جارِيَتَك فلاَ أُكلّمها

I speak to her still not thy slave I and my hand from the cup

فَتَلِّح عَلَي وَ تَقُول لاَ بُدّ مِنْ

from escape no and says and upon me so she says

شُرْبِهِ وَ تُقَرِّبُهُ اِلَي فَمِي فَانْفُض يَدي

my hand so I shake my mouth to brings it and drinking it

في وَجْهِها وَ أرْفُسْها بِرِجْلي وَ أعْمَل هَكَذا ثُمّ

then thus do and with my foot spurn her and her face in

رَفَس بِرِجْلِهِ فَجاءت عَلَي طَبَق الزّجاج وَ

and (of) glass basket on and it came with his foot kicked

كان في مَكَان مُرْتَفِع عَنِ الأَرْض فَنَزِل اِلي

to so went down the earth from high a place in it was

الأَرْض وَ تَكَسَّر كُلّ ما فِيه

in it what all was broken and ground

'And when she perceives that from me, she will arise and kiss my feet several times, and will say, "O, my lord, my daughter is a virgin, and never saw man; when, therefore, she perceives from you those frowns, it will break her heart. Bend to her, then, and speak to her, and soothe her heart and her mind." Then her mother will give her a cup of wine, and will say to her, "Take this cup to your lord, and present it to him." When she approaches me, I will let her stand before me, whilst I, reclining, will not look at her, from the pride of my heart; so that she will say that I am proud, and my soul is proud; and I will not relax, but leave her standing before me, and she may taste subjection, and know that I am Sultan, and say to me, "O, my lord, by the truth of God do not refuse the cup from my hand, I am your servant;" and I will not speak to her. Then she will beg me earnestly, and she will say, "You must drink it;" and she will advance it to my mouth, and I shall shake my hand in her face, and spurn her with my foot, and do thus.' Then he kicked with his foot, and struck with violence upon the basket of glass, which, being on a place elevated above the ground, fell upon the pavement, and all that was in it was broken.

Exercise 68.

As soon as the troops had their dinners, and the cavalry had watered their horses at the wells, orders were issued for the retirement of the force to our camp of the previous night, where all preparations had been made for the comfort of the wounded, and by night all were in camp. The enemy did not trouble us much during the night, but we could plainly hear them wailing for their dead. The following day the whole force returned to

Suakin. The weather is now getting very hot, and in a few days further operations will become impossible, so that we may all expect to be back in Cairo before the middle of April.

Story 17.

A miser (بخيل) said to a friend, 'I have now a thousand dinars, which I will bury (دفن) outside the city, and I will not tell this secret (سرّ) to any one besides yourself.' In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to the tree, but found no signs (اشارة) of his money. He said to himself, 'Excepting that friend, no other has taken it away; but if I question him, he will never confess (اقرّ).' He, therefore, went to his friend's house, and said, 'A great deal of money is come into my hands, which I want to put in the same place; if you will come to-morrow, we will go together.' The friend, by coveting (طمع في) this large sum, replaced (ردّ) the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence (اعتماد) in friends.

Story 18.

One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, 'What is the character (طبع) of the king of this country? Is he oppressive (ظالم) or just?' He answered, 'He is a great tyrant.' The king said, 'Do you know me?' He answered, 'No.' The king rejoined, 'I am the monarch of this place.' The man was terrified, and asked, 'Do you know who I am?' The king said he did not. He rejoined, 'I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days.' The king laughed, and ended the conversation.

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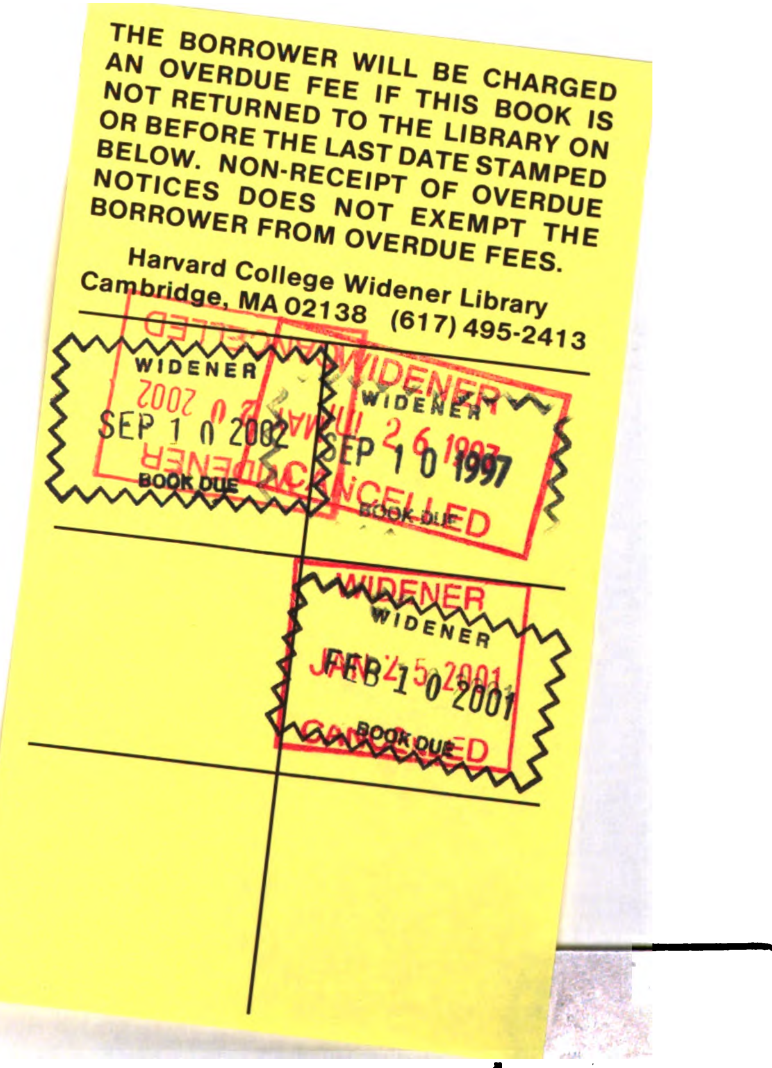
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